

GRACEY

INDIA

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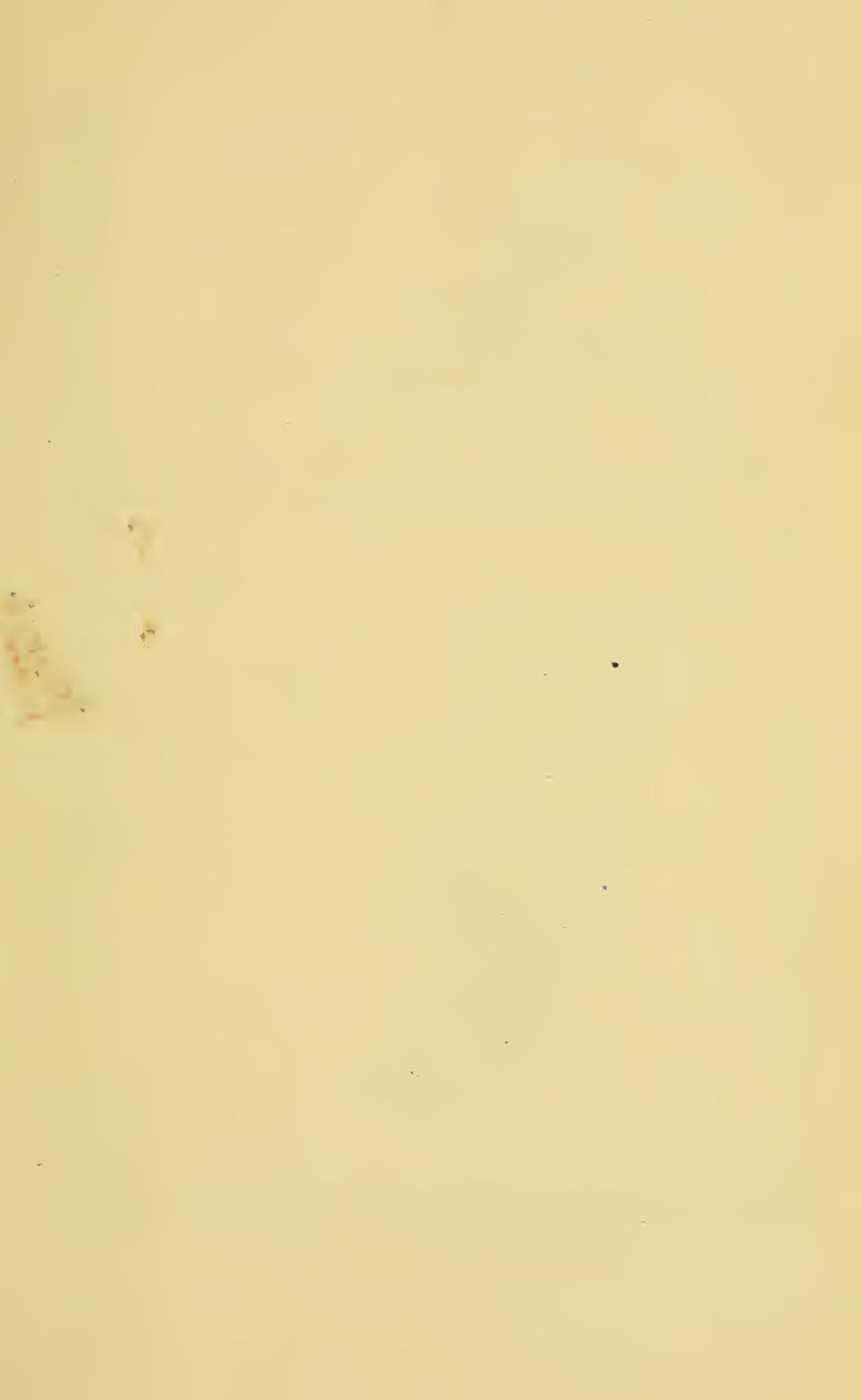
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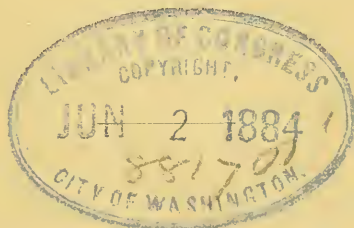
INDIA

Country, People, Missions,

BY

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J^{no} T. GRACEY,
"

[Seven years Missionary in India : Member of the American
Oriental Society.]



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AUTHOR'S NOTE.

THIS "Outline Missionary Series," on several Missionary fields, for use amongst all denominations of Christians, is designed to serve pastors, Sunday school and missionary workers, and others, as an introduction to that systematic study of missions which ought to be considered a necessary part of religious education. In many ways these small volumes will be valuable as hand-books to missionary workers.

India has a complex civilization and heterogeneous peoples. This is therefore an outline of the more prominent features only.

The methods of Romanising oriental spellings are various and confusing. If the latest of these had been followed strictly, many names would not be recognized in this country, and the writer would appear pedantic. No one system has been strictly adhered to in this book.

It is impracticable to acknowledge indebtedness specifically to the authorities which sustain the statements of this little volume. In the chapter on Language, Bishop Caldwell, an able and scholarly author, has been followed. The grouping is made merely to facilitate the use of the Map of Languages. The statistics of that author are based on the Census returns of 1872.

The statements of authorities on statistics of population, etc., are conflicting. Even the Census of the British Government has been shown to be in error. The entire Census returns are said by Rev. Mr. Craven of Lucknow to give a population of 263 millions. The Diagram on

p. 185 gives a total of 253,891,801. Mr. W. W. Humber gives a total for all India and British Burma (exclusive of Ceylon) of 255,073,753. His statistical tables are the most definite at our command. They are for 1881.

On p. 14 the Moslems of India are said to represent the Semitic races and their civilization. The more technical statement of their Ethnic relations is hinted at on p. 91. Those who are fastidious about exact correspondence in numerical statements of the total Muhammadan population of India, can substitute "fifty" for "forty" on each of the pages referred to. The Census for 1882 would give over 50 millions, but the confused religious condition of the population of Lower Bengal referred to on p. 92, shows that the religious classification cannot be more than approximately correct.

The author has not been so situated as to be able to read the final proofs of this volume. Some typographical errors were discovered too late to make necessary corrections in the text : e. g. "Annie" for Ann Judson p. 109 ; "Zend Aresta" for Zend Avesta p. 86, "South" for North-Western Provinces p. 19 ; After the word "population" seventh line from the bottom of p. 189 the words "of a territory larger than all Europe" should be stricken out.

PART I.

"From India even unto Ethiopia."—Esther i: 1.

*"And he said unto me, go and behold the wicked abominations they do there. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols * * * portrayed upon the wall round about."*—Ezekiel viii: 9, 10.

*"When they knew God, they glorified him not as God.
* * * Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. * *
For this cause God gave them up unto vile affections."*
Romans i.

INDIA.

EXTENT, RESOURCES, CLIMATE, ETC.

India is not a country but a continent. It is bounded on the north by the snow-line of the Himalaya Mountains, and sweeps thence nineteen hundred miles to its most southern sea-point Cape Comorin. It extends from east to west fifteen hundred miles. It covers an area of 1,474,606 square miles. Excluding Russia, it is as large as all of Europe, and varies but little in its extent from that of the Roman Empire at its zenith.

It is as large as the United States east of the Mississippi, and constitutes one-sixth of the territory of the great British Empire. Including British Burmah it sweeps through thirty-two degrees of longitude and twenty-seven of latitude.

Physical Features.—The great plain known as Hindustan lies north of the range of iron and basaltic mountains called the Vindhya. The “south-land” or the *Deccan*, lying to the southward of this range of mountains, is a rugged table land girdled with hills varying from 1,500 to 7,000 feet in height. The longest river of India is the Indus, sweeping with power through 1,800 miles. The Ganges flows 1,500 miles from the snow glaciers to the sea. The Irawaddy irrigates Burmah, and furnishes a water-highway from the Chinese Empire to the Bay of Bengal.

The glaciers of the Himalayas far surpass those of the Alps. Their snow-peaks throw the loftiest shadow in “the cone of night.” The passes across these ranges are 2,000 feet higher than Mont Blanc. This mountain mass extends for 1,500 miles in length and 150 miles in breadth and forms a boundary and a bulwark of India. From this snow-line with its sublimity, stability and solitude, the billowing ranges reach from fifty to sixty miles inward in lower ranges, amid the soft beauty of whose sides

are stations, like Simla, Mussoorie, Nainee Tal and Almora. The Ghats, about as high as the Alleghanies, extend round the point of the peninsula, set a little back from the sea.

In northern India, about the 10th of March the southwest monsoon begins to blow, and is a hot gale from 9 a. m. to 5 p. m. and humanity roasts, grills or fries in a temperature, artificially reduced in the houses of Europeans, to 90° to 105° fah.! In mid-June this is exchanged for the rainy season, the rain fall of which equals in four months that of a year in England. The heat continues, and people are boiled, stewed or fricaseed. From November to February Bishop Thomson thought the India climate fit for the "Angels of God." Yet the mean temperature of a year taken five times in the twenty-four hours in Madras registered 84° , and Agra is hotter than Madras.

Resources.—Max Muller has well said, "If I were to look over the whole earth to find out the country most richly endowed with all the wealth,

power and beauty that Nature can bestow—in some parts a very paradise on earth—I should point to India. * * If you care for geology, there is work for you from the Himalayas to Ceylon. If you are fond of botany, there is a flora rich enough for many Hookers. If you are a zoologist, think of Haeckel, who is just now rushing through Indian forests, and dredging in Indian seas, and to whom his stay in India is like the realization of the brightest dreams of his life.” India yields untold wealth to the world; she is a land of gems—the Koh-i-noor of the world. The vast alluvial plain of Bengal yields an increase unknown elsewhere. Over India generally, two harvests are had yearly from the same soil and sometimes three. The opening of the Suez Canal and the internal railways have made such a demand for India wheat, as sent the export up from 500 tons in 1870 to 236,633 tons in 1877. The beautiful gossamers, the fairy-like muslins and the soft calicoes of India are from her home-grown cotton, the power to produce which is apparent, from the

increase of the India productions during our war, from thirty millions of dollars to over one hundred and seventy-five millions of dollars in value. The value of India's exports from 1836 to 1840 was over 46 millions of dollars, but from 1871 to 1875 it was a fraction less than three hundred millions of dollars. In the fifteen years from 1860 to 1875 her exports were in excess of her imports by over fifty millions of dollars annually. The home coasting trade is estimated at \$100,000 per annum, and employs 1,500 vessels and native craft.

The teak tree is almost as hard and enduring for timber as oak, and can be as highly polished as mahogany. The coal mines at Raneegunj employ 5000 persons and yield 600,000 tons annually. The opium monopoly of the British Government yields to the India exchequer thirty millions of dollars annually.

Few things will indicate India's immense productiveness more than the burden of taxes which she has endured for centuries. Under native princes often two thirds, rarely if ever less than one-half, of the

products of the soil were demanded by the Government, and under British rule not less than one-third. Yet this vast and most densely packed population of the globe finds subsistence on what remains as their portion.

Domestic animals are abundant and cheap. Wild animals are of almost every species. Nineteen tigers and twenty-one elephants were captured in one season near the author's camp. White ants destroy sun-dried brick, carpets, clothing and all but a few sorts of wood. Scorpions find their way into shoes and on to breakfast tables, and the cobra, whose bite is fatal, coils himself on ottomans and in bed rooms, and destroys hundreds of lives annually.

POPULATION AND GOVERNMENT.

The Imperial Census of 1871 showed India to have a population of $240\frac{1}{4}$ millions of people, estimated then to be increasing at the rate of a half-per-cent. per annum. The census

*DIAGRAM OF COMPARATIVE POPU-
LATIONS.*

TURKEY PROPER.

GREAT BRITAIN.

FRANCE.

GERMANY.

UNITED STATES.

RUSSIA.

The population of India is equal to that of all of the countries
named in this diagram.

just now completed (1882) computes the population at two hundred and sixty three millions. It has thus thrice the population of the two Americas, twice that of the Roman Empire at its zenith, over five times that of the United States, eight times as many as France, and more than that of all the great continent of Africa combined with that of Oceanica. Portions of the country are densely crowded. Belgium is noted for its packed population, but the rural districts of Bengal, Bombay and Madras, are relatively more densely populated than Belgium, having from four hundred to eight hundred, and even in some cases a thousand persons, to the square mile.

Three-fifths of its area are under direct British rule, the remaining native States owning varying degrees of vassalage to Great Britain. The French and Portuguese retain sovereignty of limited territories.

The 460 Native States, cover 600,000 square miles of territory, and have a population, roughly speaking, numerically equal to that of the United States to-day (1883). Hyderabad, the largest of

these States, contains 98,000 square miles and probably a population of ten millions.

The Rajpootana States, the oldest and most renowned, are ruled by chieftains who can trace their ancestry to a point farther back than any other royal house in the world, and the members of whose family have had an unbroken reign over these lands from a time which antedates the history of the British Isles.

Village Republics.—Social order, however, has not depended on the great rulers—Hindoo, Mongol or British—so much as on the self-government of the small communities. Every village in India is a little Republic, officered and administered internally by the local community. Justice is sought through a simple Board of Arbitrators readily extemporised by the selection of five persons to constitute it, who, ignoring all mere technicalities of law, are expected to act as a Court of Equity. From their decisions there is no appeal. These village Republics have given stability to Indian society.

ETHNOLOGY.

India is an ethnological museum. The high plains of Iran are the ethnological watershed of the human race. The migrations of mankind have been from that as a recognized center. One large division of the human family who have migrated thence is known as the Turanian races.

Turanians.—Over Europe, over America, and over large portions of Asia are to be found Turanian peoples. The cow-keeping Finns and Lapps of Northern Europe, the Magyars of Central Germany, the people on the western water-shed of the Ural Mountains are of this type. Of this type too were the earliest settlers in India. In stock and language these Turanian aborigines remain to this day. They are on the hills, in the forests, in low malarious regions, or hanging on the outer edges of other groups of peoples. Loving debauch with intoxicating drinks; burying not burning their dead; speaking languages wholly dissimilar from those of the later invaders of the country; constituting their courts of justice not of peers but of pa-

triarchs ; venerating no Brahman ; having religious rites and ethical codes peculiar to themselves ; offering in some tribes, human beings in sacrifice, except when restrained by the British Government ; without caste ; remarrying their widows, eating every kind of flesh, horse flesh or human flesh, and that without regard to disease having superinduced death, the later invaders called them "Raw-eaters ;" without recoil at the sight of blood ; and having besides these, other characteristics, these aboriginal Turanian races are well nigh as distinct and identical, as though they had occupied through all the centuries of their existence, a quarter of the globe the remotest possible from the abode of the other inhabitants of India.

The earliest of these aborigines are the Bheels. The Kols survive in the Santhal and other tribes in the fastnesses of Central India, or, more cultivated and modified by their contact with Brahmanism, in the Tamils and Teloogoos ; or, yet in smaller divisions, as Gonds Todas, Khonds, Parsees Bhootiyas Tualavas, Malabars, the Karens of

Burmah, and others in every extremity of the land.

The latest of these aboriginal Turanian race-waves was the Tamil. Turanian, however, also,—in the other branch of its stock the Mongols—was the yet later wave of the Tartar Kings, under whom was built the most splendid and imposing architecture ever wrought by man. The palaces and the Pearl Mosque at Agra; the Peacock Throne, the Jama Masjid, and the mirror-lined baths of Delhi; the Windsor Castle of Akbar at Futtehpore Sikri, and his tomb at Secundra; and—that other crown of all human achievement—*The Taj* at Agra.

Aryans. — The early home of the Turanian was the early home of the Aryan. The cultured Greek, the law-making and organizing Roman, the blonde Norwegian, the dark-eyed Spaniard, the mercurial Frenchman, the plodding and persevering German, the hardy-purposed and energetic Anglo-Saxon, the enterprising and practical Anglo-American, represent the Aryan in the west.

The fire-worshipping Parsee, and the Brahmanic Hindoo of the Gangetic valley, represent this same blood-current in the Orient.

The Hindoo—the Indian Aryan be it borne in mind—belongs to the race that founded a Persian dynasty; that built Athens, Lacedæmon, and the “City of the Seven Hills;” that fought at Thermopylæ, and that excavated silver ore in pre-historic Spain.

This Indian Aryan had a civilization that was old, when our branch of this race-family fished in willow canoes about the white cliffs of Albion and before they worked the mines of Cornwall. His forefathers wore silks when ours wore red paint. His Vedic hymns were probably sung before David penned his Psalms, while his rock hewn temples of Elephanta and Ellora are of finer finish than the temples of Karnac and Luxor.

His speech has formed the language-base of half of Asia and of nearly all of Europe. He so far exhausted the science of phonetics that we have made no considerable progress therein but by

studying and applying what he has taught. His logic and grammar ; his philosophy materialistic and spiritual, have not only been exported to the west, but have moulded the thought of the world more than, as yet, all the world besides has moulded his. He taught medicine to the Arab who in turn taught it to Europe. Not only do tombs and palaces display his culture, but his social and political systems merit and are receiving the profoundest attention of western minds. We have the decimal system, algebra and differential and infinitesimal calculi from him. From him, too, come geometry and trigonometry ; from him, applied mathematics, in hydrostatics and astronomy. He fixed the calendar, invented the zodiac and calculated eclipses and the precession of the equinoxes.

In India the family subdivides into Bengali Hindi, Mahratti, Gujurati, Orissa and Punjaubi. These forced back the aborigines, their predecessors the Turanians, to the line of the Vindhya Mountains, from the Indus on the west to the Brahmaputra

on the east. On the Western Ghats and on the eastern coast, but mainly to the south of the Vindhya and in the center of the continent they have made no inroads, though through all the land they have more or less affected these aborigines, in their language, their customs and their creed, wherever they have come in contact with them. Into India this Hindoo Aryan came then, a conquering stock.

Semitic Peoples.—From the home and the cradle in Iran went a third group of peoples, the authors of as grand ideas, and of as permanent results as those of any of their contemporaries or competitors. This group of races originated commerce and the alphabet, and brought to the world its profoundest sense of the personality of the deity. The early Phœnician, the tent-loving Arab, the Hebrew with his types and his oracles, are constituents of this group of Semitic peoples. In India forty-two millions of Moslems represent this Ethnic group, and the culture of which it has been

found capable—a culture which made Bagdad and Damascus cities of light, which gave millions of dollars to endow universities ; which crowded the shelves of Cordova with 400,000 volumes ; and those of Cairo with 100,000 manuscripts used as a circulating library, and which gave to Granada its most fascinating and poetic architecture. The vast chambers of the Escorial to-day afford a monumental museum of this people, who there read “ treatises on geography, medicine, chemistry, jurisprudence, mathematics, grammar, logic, philosophy and numismatics, who discovered the velocity of light and its reflection and refraction, who prepared acids and oxides, found the use of the pendulum, and measured a degree of the earth’s surface at the equator.”

This Indian Moslem is a great factor in India. Queen Victoria counts among her Indian subjects more followers of Mahomet than are governed by any Moslem ruler in the world.

LANGUAGE.

India, as we have seen, has not a homogeneous population. Her nations are polyglot. The variety in their speech is surprising. Omitting English, the language of the government, the courts and the universities; omitting Sanskrit, the sacred but unspoken language of the Brahmans and Indo-Aryans; omitting Persian, the literary language of the Moslems; omitting the languages spoken east of Bengal in Burmah; omitting Beloochi and other languages spoken beyond the northwest frontier, the number of cultivated languages spoken in India cannot fall short of a hundred and twenty, while more than sixty uncultivated languages are spoken in Nepal, Bhootan Assam and Burmah.

Group 1.—Beyond the Indus, the ancient boundary, two millions speak Afghan or Pashtu, which is midway between Persian and Indian Vernaculars. Farther east, along the Himalayas, $1\frac{1}{2}$ millions speak Cashmeri; yet farther east the Thibetan begins; beyond this 2 millions speak Nepalese, while

A LANGUAGE MAP OF INDIA.

The map displays the following linguistic regions and features:

- Languages and Regions:** Peshawari, Pashtu, Cashmiri, Panjabi, Hindi & Urdu, Bengali, Gujarati, Marathi, Telugu, Tamil, Kannas, Munchaltee, Burmese & Karen, Khasia, Jaintia, and others.
- Geographical Features:** Himalayas, Arabian Sea, Bay of Bengal, Malabar Coast, and various rivers.
- Major Cities:** Lahore, Delhi, Lucknow, Calcutta, Bombay, Madras, and others.
- Inset Map:** A small map of England is shown in the bottom left corner, labeled "ENGLAND on the same Scale".

ENGLAND
on the same Scale

adjoining this, eastward, Lepcha, a language of Thibet, is spoken. Assamese a dialect of Bengali is spoken by $1\frac{1}{2}$ millions, and other languages are spoken by rude tribes of the northeastern frontier.

In the Bombay Presidency these Aryan Languages are also spoken—Sindhi by 2 millions, Gujarati by about 7 millions, Marathi and Konkani by about 15 millions. These in turn have ramified into dialects. More than twelve dialects of Hindi alone are spoken.

Group 2.—The next great family of Languages is Dravidian. These have borrowed from the Sanskrit as English has from Latin, most of the words for higher class of ideas, but they are otherwise wholly independent of Sanskrit, and are older than the oldest Aryan, older than the separation between Aryan and Turanian. These Dravidian languages are spoken in every part of the Presidency of Madras, in the South part of the Bengal Presidency, in the Central Provinces and other parts. The group comprises 12 languages besides local di-

alects, and half of these are cultivated tongues. Or-aon in Chota Nagpore, Rajmahal on the Raj Mahal hills, and that of the Santhals, the language of the Khonds in the hilly region behind Orissa, and the Gonds of the Central Provinces numbering over $1\frac{1}{2}$ millions. The Tuda and Kota are spoken in the Neilgherry hills. On the hills and jungly tracts between upper and lower Bengal and on the plateau of Chota Nagpore, seven languages of the Kolarian family are spoken by three millions of people, prominent among whom are the Santhals.

Group 3.—The Indo-Aryan Vernaculars are related to Sanskrit as Italian and Spanish are to Latin, being formed from the decomposition of Sanskrit. Besides Cashmeri, Nepalese, and Assamese already mentioned, there are seven others which are not dialects but distinct languages spoken on the plains of India alone. Bengali is spoken in Lower Bengal by 36 millions, Oriya in Orissa by 5 millions, while Hindi more widely spoken than any other Indian language abounds

in dialects. Hindustani is a compound language of Persian and Hindi; so is Marwari, the language of the most extensive of the Rajput States. Hindi is spoken in Upper Bengal and the southwestern Provinces, and throughout Rajpootana by more than 100 millions; Panjabi by about 12 millions. These all belong to the Presidency of Bengal. On the southern part of the Coromandel Coast and in Northern Ceylon, the cultivated Tamil comes with its extensive literature, spoken by $14\frac{1}{2}$ millions, then Telugu, the Italian of the East in the North Coromandel Coast, and in the Nizam's territory by $15\frac{1}{2}$ millions. Then the language of Mysore, the Canarese, spoken by $9\frac{1}{4}$ millions. Next comes the language of the southern portion of the Malabar Coast, the Malayalim, spoken by $3\frac{1}{4}$ millions, the ancient Tamil, the Too-loo (Tulu) in the District of Canara spoken by about 300,000, and the Coorg on the hills west of Mysore, thus making 45,600,000 speaking these Dravidian languages.

Burmese, allied with Thibetan on the north, is

spoken by about eleven millions of people. This language is monosyllabic.

INDIA'S PLACE IN HISTORY.

1. India is the Prize of the East.—For ages western commerce and western culture have been knit with India. The Egyptians at an early period carried arms to the Ganges, and fitted out a fleet of four hundred ships in the Arabian Gulf, to establish trade with India. The Phœnicians wrested from the Egyptians their harbor at the entrance of the Red Sea and turned this trade overland by way of Tyre, forming the shortest route known in point of time until the passage round the Cape of Good Hope was discovered.

The Persians explored the Indus throughout its entire length all the way to the ocean to secure this India trade. The Turks founded Alexandria to rival Tyre and it became the greatest trading city of the world and for eighteen centuries the chief seat of commerce with India. To divert this commerce from Tyre, Alexander proceeded

to India and sent a fleet thence to the Persian Gulf and the Euphrates.

Later, the Egyptian Berenice, on the west coast of the Red Sea, was built as an entrepot for this India traffic; thence it was carried by land 250 miles to Coptos, and thence by three miles of canal to the Nile, and for two hundred and fifty years while the Egyptians were independent this was the route of the India wealth. When the Romans conquered Egypt the Alexandria trade was increased. They also conducted this traffic up the Persian Gulf and the Euphrates, thence 85 miles to Palmyra or Tadmor in the wilderness, thence 117 miles to the Mediterranean sea.

As from this India commerce ensued Egyptian opulence, so when Rome controlled it, her streets were filled with aromatic spices, cloth, linen, coral, silver and jewels brought from Hindustan.

During two centuries the Mohammedan and Christian powers of Europe were engaged in war which interrupted the commerce of the old routes; but war could not check it long, for

it soon swept round camp and battle field, by an eighty day caravan route to the banks of the Oxus and down to the Caspian, thence across that sea to the river Cyrus, thence overland to the Phosis and down it to the Euxine or Black Sea and onward to Constantinople. Constantinople became the mart for Indian and Chinese goods. The cities of the Mediterranean opened communication with this far East, and the Moslem power was re-established from Constantinople to Alexandria, and the Saracen grew rich and powerful through the control of this commerce with India.

It is marvelous to recall the creations of this trade. Though now

"Palmyra's lone columns sublimely declare,
The last of its people sleep motionless there,"

yet for centuries she was independent, fascinating and luxuriously rich, because she was the carsavansary of this trade with Hindoostan. Bussora started out of the sea as by the spell of enchantment when this commerce consented to halt in

that locality. Florence, whose houses were palaces and who has given to the world more famous men than any place in Italy besides; Genoa, with its oldest bank of circulation in Europe; Venice, the nymph of the sunlit sea with its islands united by the bridal bands of four hundred and sixty-five bridges; with its masterpieces of art; for centuries the foremost capital of commerce in the west; sustaining an independent existence through thirteen centuries—these all, Florence, Genoa and Venice—became the bankers and shippers of Europe and grew to prominence and to power, because they seized and distributed the wealth and the wonders of the Indies of the east.

Constantinople, too, and the “Golden Horn” flashed in splendor and in pride, because of this commerce with the land of the dark skinned Hindoo; and this trade was about to make the Saracen master of all Europe, when the discovery of the passage round the Cape of Good Hope at an opportune hour, transferred the golden

gains of this oriental commerce from the coffers of the Mohammedan to those of Protestant Christendom in the North Atlantic, and left the Mediterranean but an inland lake.

The contest that raged of old, is renewed in our day, and England's ships and England's arms contend for supremacy in Egypt only to insure the communication with India, that her cotton and her pearls may be had in exchange for the textures of Lancashire looms and the cutlery of Birmingham. Divest England of India and she sinks as in the sea.

2. India is the Key to Asia.—Buddhism spread from two points in India—from the north and the south. In the north the route of its diffusion was Nepal, Tibet, Western China, Mongolia and Japan. The Buddhism of the south spread over Pegri, Burmah, Siam and Kambojia. The vehicle was Sanskrit in the north and Pali in the south.

Mr. Latham in his *Ethnology* has well said :
“ With the creed went the alphabet, and with the

“alphabet the civilization. Hence it is to India that nine-tenths of the civilization of the eastern part of continental Asia is due.”

“Indian also,” he says, “is the earliest civilization of the more civilized parts of the Indian Archipelago.” The inhabitants of the island of Batti, the Battas of Sumatra, the Phillipine Islanders, the rude tribes of the interior of the Maylayan Peninsula, the Dyaks of Borneo, Mr. Latham says, always exhibit Indian elements.

What we have above remarked is not all, of the past. The tides of literary influence set from India over northwestern and northern Asia. A few years since Persian was the court language of India. Poets and orators, who became eminent in Persia, were wont to traverse India entertaining large audiences with their literary productions. Various influences have combined with the change of the court language from Persian to English in India to reverse this whole intellectual tide. To-day it sets in the opposite direction. Books and papers printed in Calcutta,

speeches made at Delhi, Lucknow and Bombay, are read and pondered at Ispahan. The current is freighted with influences which are distributed over all the plains of Iran.

The Himalayas are forming a literary pass, for Euporean thought to Ladak. And the Irrawaddy bears western thought and influence through the Shan states and opens another gateway to western China.

Fifty thousand of India's people have found a home—a new India—in British Guiana on the new continent. Her people are in the Mauritius, and if once the iron bands of caste relax enough to set them at liberty to emigrate, they may overrun Africa.

India has had a Wonderful Internal History.—Her ancient history can scarcely be recounted beyond a thousand years, yet within this time Buddhist, Brahman, Mongul and Turk, Portuguese, French and English have controlled her domain. The early Mohammedan dynasties reach chronologically from A. D. 1001 to 1857. The

houses of Ghazni and Ghor ; the Slave-Kings chiefly Turki ; the houses of Khilji and Tughlak ; the Sayyids and (Afghan) Lodis, and the Moghul house of Timur, with its brilliant and powerful monarchs Babar, Akbar the Great, Jahangir, Shah-jahan and Aurangzebe ; and others, dazzling the gaze of the historian and the antiquarian, furnish altogether through eight centuries and a half some of the most startling surprises, and profoundly interesting and important denouements of political Empire on the Tigris and the Ganges and from the Indian ocean to the central plains of Tartary.

In 1497 the Portugese touched India and remained in prominence and in power till the 16th century. The Dutch appeared in 1594, the English in 1600, the Danes in 1616, and the French in 1688. France led the contest for supremacy with England for a hundred years. In the wondrously interesting century between the battle of Plassey (1757) and the great mutiny (1857) the vast Indian Empire of England was acquired, — built up from a factory to a Governor-Generalship,

a Vice-Royalty, and ultimately to the recognition of Victoria as Princess of India.

SOCIAL ORDER.

Indian Society is peculiar. Partly from religious causes, partly from successive ethnic waves of immigration and partly from an economic division of labor, there exist great class-divisions of society. The social league rests on caste, with its roots deep down in the race-elements of the people—the “twice-born” Aryan and the “once-born” non-Aryan; the sacred-threaded, Veda-readers, and those to whom the thread and the book are denied.

Caste is “a social element but not a social distinction; it has a religious element, but it is hardly a religious institution; it finds its sanction in a religious idea, inasmuch as Brahma is said to have been its author, but it lives on irrespective of religious faith or observance.”

In its economic and strictly social side its basal argument runs thus :

1. An irreligious society is an impossible

society; without a foundation of morals men cannot organize. Hence the Hindoo sets apart a class, whose sole business it shall be, to evolve the tenets of morality, investigate the problems of theology and guard and guide the public thought on its religious side. He gets his first caste—Brahmans.

2. But organized society must be systematically guided and governed in other respects. There must be judges, and magistrates and governors for times of peace and captains and generals for times of war. He gets another caste—Kshatriyas.

3. All must subsist, however, on the products of the soil. Another class shall till it and trade in the products thereof. These are Vaishyas.

4. Artisans and ordinary laborers are as essential as others. He groups them together as a fourth class—Sudras.

Such are the general ligaments of his social structure. Beyond these are the outcasts or Pariah races, with non-Aryan blood-currents in

their veins. They are barnacles on society. Religiously, the four castes are of divine but divergent origin, and the Hindoo civil law, which is nothing if it is not religious, recognizes communal property in a group of related families, and conditions inheritance under the law on observance of caste purity and order. A Hindoo's claim to a portion in the family inheritance is lost by his deflection from caste regulations.

The Hindoo believes in ancestor worship, and holds that the peace of his forefathers is dependent on his performance of the rites for the dead. But if he violate caste regulations he is excluded from the ceremony, and his ancestors thrust from the bliss of heaven. He therefore puts in jeopardy the peace of his entire line of progenitors by his violation of these social regulations. It is on the religious side, that we must find that which accounts for the almost entire absence of any desire or attempt to pass from one caste to another. Theoretically, they are different orders of beings. The thing is impossible and absurd; a donkey

might as soon expect to become a butterfly, or a frog to be transformed into a humming-bird. The low-caste man has no ambition to become a Brahman, or to rise within the social order, because an impassable gulf of origin and species is supposed to separate them. It is logically necessary for the preservation of caste purity that the blood-currents be kept apart, hence inter-marriage beyond caste lines is prohibited, and does not occur. Infant marriages contributing, if not being essential, to the preservation of this order, are strictly observed, children of two years of age being betrothed in marriage, within caste lines.

Logically, therefore, and necessarily caste distinctions are hereditary ; and as the subdivisions of the greater classes follow economic lines, we get not only hereditary priests and rulers, but hereditary rope-dancers, water-carriers and sweepers ; hereditary elephant drivers, and turban-winders ; hereditary ear-cleaners, ear-piercers, and idol makers. Here are leaf-plate makers, cow-

dung sellers and charmers, pedigree-makers and painters of horses tails, all hereditary; alms-takers hereditary, and common blackguards hereditary. A man is born to a destiny.

The employments of the people and the localities in which they live, have thus caused the greater castes to be subdivided, by all the developments incident to a minute and highly artificial distribution of labor. Hence there are nearly as many castes as there are sorts of craftsmen, the subdivisions extending through all the orders. Even the Brahmans recognize ten quite distinct classes among themselves, eight of the ten feeling themselves quite apart from the remaining two, and the total Brahmanical subdivisions, now recognized, numbering 1866. The Rajputs or Warrior castes number 590. Altogether these divisions ramify so widely and so minutely, that there are not less than three thousand separate classes with separate names, in various parts of India.

So powerful has this tendency to the observance

of class distinctions been, that the Outcasts or Pariahs have come to recognize orders among themselves, and Mohammedans have submitted to the same influence and are separated into four castes in India. Even the Jains and Seikhs have not escaped the spell.

Many of the caste usages are purely arbitrary. Earthen vessels used once for cooking food or water cannot be removed to another place, but may be repeatedly used at the same spot. Smoking from the bowl of another's pipe, will not defile it, if one can acquire the dexterity necessary to make a stem of his fist, but, however costly, if the snake or stem of the pipe be touched, it becomes worthless. Loads may be carried on the head by some castes, on the back and shoulders by others, but no amount of bribery or abuse will secure an inversion of the order.

The poorest Hindoo family do not wash their own clothes, but the loin-cloth must always be washed by the wearer. Mutual contact is not only eschewed but if a high caste man were

touched by a person of low caste, while eating, he would throw away his meal and spit out what food he might chance to have in his mouth.

There are compensations to Hindoo society for the inconvenience, cruelty and wrong which caste rules and prejudice superinduce. Caste is a means of holding society together and of some kind of moral restraint. The India policy checks genius, but from the first the individual wastes no time in selecting his occupation, and hereditary aptitudes become apparent so that unmatched skill is had in handiwork, silver-work, paintings, shawls, and all work of the needle and of the loom.

The India system gives permanence to institutions, though it superinduces a conservatism which hinders the spread of western influences and the free play of individual energies.

It is difficult for an *individual*, therefore, to be an innovator; there is, there must be, community of thought and action, or none at all; the individual is not as in Europe a pebble in a pudding-stone, he is a drop in the ocean. There is an

intellectual *communism*. The mind moves only in mass, and this massing of mind has so long existed that the individual is not only content that it shall be so, but has no possible conception of a different state of things. Caste not only inconveniences the individual, but it has incapacitated him; not alone his wilfulness but his weakness lies in your way; there is left no individuality to which to attach motive forces.

It is little wonder that Christian missionaries have come to consider *caste* as the greatest difficulty in the way of individual conversion. The Hindu must, at a time when he has not tasted any of the esoteric sweets of the Christian life, elect not only a strange and untried religion, but his convictions must carry him to the point of electing along with it, exile from everything he has been taught to hold dear, with chances of vagrancy to boot. He must gather a strength of conviction which we are wont to attribute only to mature Christianity at the very threshold of his inquiry. He must endure martyrdom, not with

Stephen's vision and as a model Christian, but at the first flush of his convictions, and even while he yet thinks "custom" to be the aggregated wisdom of the ages, against which it may prove the veriest folly to launch, either his individual arguments or example, and differing from which, he is ready in advance to distrust his own conclusions.

We are not the apologist of Indian caste. It has brought about or constitutes a social order the most complicated the world has yet seen, and yet which is but the woof, woven with every variety of pattern on the pervading warp of a monstrous mythology, energized, dignified, and perpetuated by highly ingenious, but well nigh as monstrous, philosophical principles.

Social Change.—This old order is however being seriously disturbed by contact with western society and civilization. That any society should by compulsion intermingle with another wholly dissimilar and not be modified thereby, would seem impossible, but when the contact superinduces a clash of two dissimilar civilizations, and

the victorious is a foreign one, which, in the character of a victor, seeks to attach itself to the very soil and society it has conquered, it may naturally be supposed that it will drive its ploughshare through the old social organism to a great degree.

This is just what the mutiny did in India. It brought Western Christian civilization into close and moulding contact with Indian society. We need but recount the items. The taking of the country under the direct government of the crown—the opening of it to more enlarged individual competition—the influx of Europeans and European capital—the attempt of the government to attach these to the soil by gratuitous and other distributions of confiscated and waste lands—the great physical improvement of the country in internal lines of communication by canals, and five great trunk railroads and telegraphs—the effort of the crown to secure the retirement of all old Indian officials by increasing their pension if they retired within a limited period, and leaving the vacancies thus created open to a competition of

mere merit, that thus the fresh and vigorous young mind of the West might come to preside over the increased influx of accidental influences, and to attach itself to the Indian social organism at a time when its whole crusts were upturned by recent convulsion—in the non-regulation provinces, from the beginning, and in all to a degree, the fusing down of all Mohammedan, Hindu, and Christian law, into one great common code suitable for Christian rule—the introduction and adjustment to Eastern education of such schemes as had been found to give an impetus to education in the West, such as the duplication by government of all moneys raised by private parties for public schools — are some of the forms in which Western civilization has touched India since 1857.

The modification produced by this contact is not necessarily the christianization of the people. Yet Hinduism, albeit that it has an alluring philosophy, with a crazy chronology, and a pantheon of all ridiculous deities, holding her great mob by the weird spell of a stupendous supersti-

tion, cannot brook contact with Western civilization, even without a missionary and without a Bible, and not undergo material modification.

The remodeling is already in some form setting in. And he who has seen the young and waking intellect of India, loosened from its old fastenings, grasping convulsively European rationalism and suddenly coming to the recollection of its antecedents, trying to graft this on to the old stock of Hinduism, he who has seen it blind and strong, clutching columns which support consequences disastrous to itself, endeavoring to topple these about its own ears—he who has seen all this and much more—though he may count it a mere rebound of a mind suddenly loosed from superstition, yet cannot but surmise, whether the result of the contact of Western civilization is to be a Christian regeneration or a Hindu transmigration. But as there can be little doubt that in a sense and to a degree never witnessed before, there is the grafting, now, of a young and lively Western civilization on an old and worn Eastern one, so

there can be no doubt that there are *setting in among this people tidal forces of mind and manners and morals, which will carry India's future with their flow.*

Progress. — India is having a marvelous development. Within thirty years, she has built and now operates in her borders ten thousand miles of railroad, and has 1000 miles more being constructed (1883). Eighteen hundred miles of telegraph line in the country put it little behind Europe in this respect. Three cable lines connect it with England, Australia and China. It is only half-a-month by mail from England, and letters have reached New York from Bombay in twenty four days. It has a reliable and cheap postal system ramifying to every hamlet in the land. Fifty colleges of science, law, medicine and art are aiding to quicken and guide thought. Over a million and a quarter of students are in schools aided by government. Over three thousand vernacular publications have been known to be issued in a single year. Eighty-five colleges of science,

law, medicine and art are instilling knowledge into the minds of about 9,000 students. 49,000 candidates applied for admission at these universities within the past ten years, of whom 18,500 matriculated and 1,610 passed to A. B. and 305 to A. M. There are 66,500 educational institutions of all sorts in the land, with nearly two millions of students. A new literature is being created for fifty-three millions of children.

There lies before the writer a list of one hundred and one vernacular newspapers and periodicals received at the office of the Government Reporter on the Vernacular Press of Upper India, Feb., 1882.

RELIGIONS.

Aboriginal Superstitions.—As India furnishes a museum of races, so she does also of religions. The most primitive races of the human family are represented to-day in the three non-Aryan stocks found in the Tibeto-Burman tribes of the Himalayas and Burmah, the Kolarians on

the northeastern ranges of the tableland of Central India, and the Dravidians of the southernmost part of the land.

In certain localities of the Central Provinces they amount to half the population. Many of these tribes remain as described by the Vedic poets of 3,000 years ago. They have no knowledge of friendly gods; the supernatural is always malicious. The earth swarms with demons, with river-spirits, forest-spirits, well-demons, and mountain-demons that must be kept in good humor, and whose ill-will must be averted by the sacrifice of goats, chickens or human beings. The sacrificial ceremony must be varied to adapt it to marriages and deaths, or to avert small pox, dearth or famine. Some gods must be worshipped with a white fowl and a pig, others with rice, milk, butter, betelnut, pigeons or goats. They have race-gods, tribe-gods, and family gods. The great divinity of the Khonds is the earth-god, who demands a human victim twice a year, kidnapped, and bought with a price. In Tinnevely, if an

infant cries all night a devil is in it. Bullocks take fright, an ill built house falls down and each bodily ailment occurs, because of the presence of a devil. A rat-bite superinduces a fever so violent that the native doctor tells of five devils who resist his skill. Thirteen devils have been known to be worshipped in a village of nine houses.

Vedic Forms of Faith. — Theoretically the Hindu religion starts from the Veda ; practically it is from various and divergent sources.

The Aryan came from his home in Iran, with sacred stories and myths, and with deities, adored to this day by names which migrated with the other branch of his family into Greece and Rome, and which are preserved even now by the Protestant clergy of England, and the Romanist priests in Peru, as well as by the Brahmans of Banares and Calcutta. His Vedic hymns are preserved as they were written, nearly five thousand years ago. His singers adored the "Father-Heaven," the "Encompassing Sky," the "High-born Dawn," with its "Fleet out-riders," the first rays of the

sunrise, the "Storm gods," the "Wind," and the intoxicating fermented juice of his sacrificial plant the "Soma"—thirty-three gods in all—eleven on earth, eleven in heaven and eleven dwelling in mid-air, received his adoration.

His great Hymnal, the Rig Veda, an old collection of 1017 poems, is believed to have existed "from before all time." Three other service books were added later, making Four Vedas. The oldest singers gave him the Rig Veda; the next was his sacrificial ceremonial—The Soma Veda; the third, projecting this service partly in prose became the Yajur Veda; the fourth, compiled from the least ancient hymns, is the Atharva Veda. The prose works attached to each, explain the duties of priests and are named Brahmanas. These supplied his divinely inspired theology, as the others did his divinely inspired psalms. The Sutras or "strings of pithy sentences" regarding law and ceremonies, the Upanishads treating of God and the soul, the Aranyakas or Tracts for the forest recluse, and the Puranas the traditions from

of old, "Things Remembered," were all added later to his sacred literature.

The confused groups of Vedic deities, gave place in India, to the conception of one God in three persons, as Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer or Reproducer. Vishnu, in ten incarnations has descended to earth, and with Siva, in many forms of both, compose the deities of the Hindus.

The Brahmans built up a religion for the people of India, worked out into six schools of philosophy, five hundred years before Christ. The customs of the Brahmans are preserved in "Household Maxims," the "Code of Manu," and in other codes and commentaries, which set forth domestic and civil rights, the administration of justice, and religious purifications and penances, and accordingly regulate caste, marriage, inheritance and food.

The Mahabharata is a great collection of 50,000 lines of Indian legends. The Ramayana forms the epic history of the Solar race of Oudh, with

the wondrous birth and boyhood of Rama. Sacred dramas of yet later date are widely known. Through twenty-two centuries the Brahmans have been the writers and learned men of India, the counsellors of princes, and the priests and teachers of the people.

Hindu Philosophy.—The vast intellectual activity of India has been most displayed in the departments of metaphysics, philosophy and religion.

“If I were asked,” says Max Muller, “under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the problems of life, and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant, I should point to India.” * * * *
“India of a thousand or two thousand years ago, aye, the India of to-day is full of problems the solution of which concerns all of us even in this Europe of the nineteenth century.”

The six schools of philosophy all agree in cer-

tain outlines of thought. 1. They all aim to inculcate expedients for absorption into the deity. 2. They all teach that evil is the opposite of such absorption. 3. That this is caused not by sin, but results from ignorance. 4. That this ignorance is simply deception. 5. That from this soul-ignorance proceeds desires, and from these desires spring actions which are good or bad. 6. That from these moral actions results the necessity for transmigration that reward or punishment may be received. 7. They all teach that the only way to avoid transmigration is to use certain means that lead to the recognition that the soul is distinct from the mind, the senses, the body, and all else ; hence penances, pilgrimages, the repetition of sacred words, and all the expedients of the ascetic which tend to lessen desire.

They all agree in their fundamental teaching about God. The basal thought of God in the Hindu sacred philosophy is common to Buddhism and Brahminism. The Hindu affects to have a concept of God as pure, simple, incomprehensible

existence, without hope, because he can desire nothing, without fear, and without all qualities—only the *I am*. God may exist with or without shape. They all agree in denying the doctrine of creation out of nothing, yet they differ in their teaching of the origin of the appearance of the universe. The Nyaya school teach that God made the world out of uncreated eternal atoms. The Sankhya suppose “nature” to be eternal and the appearance of it to result from coming into juxtaposition with God. When “nature” comes near God (or soul) the reflection of it on God (soul) makes the universe to appear, as by putting a rose alongside of a China vase, the rose appears in the vase. The Vedanta school teaches pure ideal pantheism.

Creation out of nothing is to the Vedantist an absurdity. “The product of something is something, the product of nothing is nothing. Oil is in sessamum before it is pressed, milk in the udder before it is drawn, rice in the husk before it is shelled. A thing possible is made from

“that which is competent to produce it. Cloth,
“not pottery, is made from yarn, milk, not water,
“is taken to make curds, a potter does not weave
“cloth but makes jars and vessels from his clay
“and wheel. The product is nothing more than
“the cause itself.”

Hence, “The divinity is fire ; he is the sun ; he
“is the brilliant stars ; he is water ; he is the lord
“of all creatures ; he is man ; he is woman ; he is
“the maiden ; he is youth ; he is the bee with
“dark plumage ; he is the green bug with ruby
“eyes ; he is the cloud, the womb of the lightning,
“the seasons, the sea. He is the universe and all
“things produced in it.”

As a spider spins his web from himself, as
sparks fly from the heated iron, as hairs grow on
the human body, thus the universe is only manifold
shapes of God. The Hindu is unmoved by arguments
based on western metaphysical notions. Appearances
are deceptive. The man with the jaundice thinks
all things to be yellow : we pursue the mirage in
search of palaces and lakes, start

back from a crooked stick thinking it a snake, or pick up the pearl oyster mistaking it for silver. How far such deception goes we could never tell, but it has been revealed that all notions of individuality are an illusion.

It is idle to plead the individuality of passions in evidence against him. Put a dozen water pots in the moonlight and it looks as if there were a dozen moons. Yet there is only one. Shake the water in one, and it looks as if the moonlight were disturbed, whereas the rays dart as directly through the water as when it was calm. Thus, hopes, fears, pain and the like, do not prove the individuality of soul, there being but one great soul. The ascetic seeks to get quit of this painful deception that he is something apart from God. Hence he sits in the jungle looking at the point of his nose for years, seeks to become dead to suffering by occupying postures of pain, by modes and inventions past description. Failing in this he must continue to take other shapes even after this life, and these must be according to the moral

qualities of his acts in this life. Whoever steals a priest's property shall become a crocodile, or fruit will become a monkey, or corn a mouse, or a deer must appear as a wolf. He who defames the character of any one will in his next birth "have stinking breath." The highest ambition of a Hindu woman is that in her next reappearance she will become a man.

The sin deplored is however mainly neglect of ceremonial observances or the destruction of life in some of its many forms. Hence the sacrifices to atone for the destruction of insects in tilling the fields, or that may have been swallowed in drinking water or breathing.

Pre-eminent amongst expedients for absolution is bathing in the Ganges. To the Hindu the "milky way" is the heavenly Ganges, that wanders among the stars, and laves the foot of the throne of the deity itself. To obtain merit enough to get it down on the Earth Mahadev the third person in the great Triad performed penance by standing for a thousand years

on one foot and then fearing that in its descent to earth it might be lost in spray, he plaited his hair above his head, and let the sacred stream flow over himself on to the snowy peaks of the Himalayas, and away, away, and away, fifteen hundred miles to the sea.

To think of it, to dream of it, a hundred leagues away, to say Gunga! Gunga! (Ganges! Ganges!) will wash away the sins of a hundred births. If so much as a bone of one's body, a hair of his head, the parings of his finger-nails, get into the Ganges, though he had been in the nethermost hell a thousand years, he would be instantly transported to heaven.

Something of a Hindu's regard for the waters of the Ganges, may be learned from the following stanza :

"The jewels of Punna are costly and rare;
The silks of Umritsur are matchlessly fair;
But the waters of Gunga in beauty outvie
All the gems of the earth, all the stars of the sky.
Her fountains are pure as the snows of Kedar,
And her stream as it flows no foulness can mar;
But where Kashee's high temples eternally shine,
Each wave is a god, and each drop is divine."

The crowds who attend the great melas on the Ganges are beyond computation, and the cruelties connected with the exposure of the sick and dying on its banks, and the disgusting scenes of the corpses floating on the sacred stream are beyond our space, our taste or our pen. It is impossible to even mention the ceremonies, and theories about them, which obtain in relation with this Hindu philosophy.

Siva Worship.—The aboriginal non-Aryan has influenced the Vedic Hindu, to worship stumps of wood, trees, stones, and village gods of unhewn stone or clay. The ritual of Siva worship preserves evidence of its double origin, the non-Aryan element forcing the bloody sacrifice of countless victims at the feet of Kali, and of human victims too, when unrestrained by foreign power.

Hinduism is Multiform.—The late Dr. Wilson of Bombay, thus characterizes Brahmanism. He says : "Hinduism, though it has gone through many changes, is still the grandest embodiment of Gentile error. It is at once physiolatrous and

fetish, polytheistic and pantheistic, idolatrous and ceremonious yet spiritual; authoritative and traditional, yet inventive and accommodative. The lower classes it leaves in ignorance; the indolent and inane in repose. To the curious and inquisitive it furnishes in its remarkable schools of philosophy, systems of combined physics and metaphysics, at once empirical and deductive, and which exercise and yet weaken and pervert the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement, it furnishes a boundless store of myths, fables and fictions. To the active and superstitious, it affords a never ending round of foolish and frivolous ceremonies, which engross most of their time and energies. To the rich and wealthy and powerful it literally promises and sells pleasure in this world, with the expectancy of its continuance in those which it is hoped will come. Those who love to rove it sends on distant journeys and pilgrimages. Those who are morbid and melancholy

it settles on hills of ashes. Those who are tired of life it directs to the funeral pile, the idol car, or the lofty precipice. To those who are afraid of sin, it prescribes easy and frivolous penances, or directs to the sacred lake or river, in which they may be cleansed from all pollution. Those who need a mediator, it commends to the Guree ; who will supply all deficiencies and demands. To those who are afraid of death, it gives the hope of future birth, which may either be in a rising or descending scale. Those who shrink from these repeated births in human and infra-human forms, it directs to the absorption or the Vedantist or the Nirvana, the totally unconscious existence or absolute extinction of the faith of Buddhist or Jain. Indeed we well say that Hinduism has had its million of votaries, and that with some conspicuous losses, it has retained them for thousands of years up to the present day.

Hinduism is Fetishism.—Sir Alfred Lyell in his “Asiatic Studies” says : “The average middle class Hindu might be brought by one part or

another of his every-day religious practice within any or many of these classes, namely :

“1. The worship of mere stocks and stones, and of local configurations which are unusual or grotesque in size, shape, or position.

2. The worship of things inanimate which are gifted with mysterious motion.

3. The worship of animals which are feared.

4. The worship of visible things, animate or inanimate, which are directly or indirectly useful and profitable, or which possess any incomprehensible function or property.

5. The worship of a Deo, or spirit, a thing without form, and void—the vague impersonation of the uncanny sensation that comes over one at certain places.

6. The worship of dead relatives and other deceased persons known in their lifetime to the worshiper.

7. The worship of persons who had a great reputation during life or who died in some strange or notorious way—at shrines.

8. The worship in temples, of the persons belonging to the foregoing class, as demigods or subordinate deities.

9. The worship of manifold local incarnations of the elder deities, and of their symbols.

10. The worship of department deities.

11. The worship of supreme gods of Hinduism, and of their ancient incarnations and personifications as handed down by the Brahmanic scriptures.

“It may be said of all (except the latest classes in the series) that these ideas are not so much the offspring of Brahmanism as its children by adoption; they have not sprung out of any authoritative teaching or revelation, which would control and guide their development, nor are they the decaying survivals, either of a higher faith or of a lower superstition. They are living and fertile conceptions of species constantly germinating, and throwing up new shoots, in the present age and country where they are found.”

Hinduism is a Moral Failure.—The popular Hindoo religious ceremonial is often saunginary,

cruel and debasing. Kali but represents a pantheon of despicable characters. She is a female Satan. Her eyes are red, her eyebrows bloody, and blood-streams rush over her breast. A tiger's blood will appease her for 100 years, that of a lion, a reindeer or a man for 1000 years, and that of three men for ten hundred thousand years. Her professional devotees are the highway robbers and murderers, dreaded through all India, known as Thugs. Their instruments of death are consecrated to her, and their victims immolated in her honor. She helps them to hide the corpses of their slain. The first day of her annual festival ends in great debauchery and shameless licentiousness, the intoxicant *arak* being consecrated to her. Immense sums of money are expended in her worship. Mr. Ward estimated \$45,000 a year to be spent at the single shrine in Calcutta. Individuals have been known to spend \$50,000 at a single festival.

The Golden Temple in Benares is filled with obscene idols. The Sacred cows wander around

the enclosure, and women wash their faces with the holy excrements. The Linga is worshiped everywhere. The Monkey Temple of Banares contains hundreds of these creatures. Superstition enters into the life of the most learned as into that of the most ignorant. At the birth of a child, the building of a house, the digging of a well, signs and omens must be observed.

The Temple of Jagannath is in Pooree and renders the whole district sacred. "The gods of heaven send showers of scented flowers upon the city" * * "all the celestial deities would delight to become incarnate there" * * the very "dust of the city is pure gold, and the great idol so mighty and gracious that he pardons the sins of those who may have killed a million Brahmans." So teach these priests, and hundreds of pilgrim hunters traverse India from end to end, to induce men and women of every caste and condition to go on pilgrimage to this shrine, and seldom lead less than 500,000 pilgrims to undertake the task, and however great the number, or distant the

place, they are all carefully recorded. Their progress day by day is noted and the time of their probable arrival at Pooree.

Mr. Hunter estimates that not less than ten thousand peasants annually sacrifice their lives to a pilgrimage to Jagannath. He says that by the time the car is erected the "temple cooks make their calculation for feeding ninety thousand mouths;" at another festival they provide for seventy thousand, and at the full moon festival, for forty thousand pilgrims.

They seek to prevent the wealthy from saving anything for their return. Many a rich man has been known to spend \$25,000 during his stay of a few days.

Mr. Hunter says the income of the temple at Orissa is £31,000 a year from fixed sources, and that this represents but a fraction of the whole. "Not a day passes without long trains of foot-sore travelers arriving at the shrine. * * * No one comes empty-handed. The richer pilgrims heap gold and silver and jewels at the feet of the

god, or spread before him charters and title-deeds conveying rich lands in distant provinces. Every one, from the richest to the poorest, gives beyond his ability; and many cripple their fortunes for the rest of their lives in a frenzy of liberality. Thousands die on the way back, from not having kept enough to support them on the journey. But even when the unhappy pilgrim has given his last rupee, the priests do not suffer him to depart; some shrine still remains to be witnessed, or some blessing to be obtained. The devotee, in a fever of apprehension lest any of the objects of his pilgrimage should remain unaccomplished, gives a bond to be paid on his return home. An engagement of this kind is so inviolable, that the priests do not even think it needful to take it upon stamped paper. The poor pilgrim probably never reaches his native country; but the next time a pilgrim-hunter visits the dead man's village, he produces the bond, and it is paid without cavil."

Besides the disease and death, we have the attendant crime of the festivals. A native Pundit

told Mr. Evans, a missionary, that these festivals were the curse of the country and tended to perpetuate licentiousness and adultery. "The women" said he, "are worse than the men, and at these festivals they think they are at liberty to break their marriage vows. The remarkable number of Hindu widows in attendance at these festivals, speaks volumes to those who are informed of widow life in that land. The temples too, have their own professional dancing women, numbering thousands, thus making lewdness a necessary attachment of the temple and licentiousness a part of its sacred ritual."

A competent authority says: "It is impossible to conceive of the hardness of heart, blasphemy, lying, disobedience to parents, incontinency, adultery, filthy talking, and nameless vices that prevail in this city."

The *Indian Mirror* is a vernacular paper published in Calcutta, edited by a native, and yet that editor thus writes describing the state of things amongst his own people: "A curious circum-

stance is brought to notice, showing to what depth Hinduism is degraded. Both in Madras and Bombay little girls are given in marriage to a deity, only that they may become 'licensed prostitutes,' or rather 'consecrated harlots.' They always have their dwellings close to the temple of the idol, and they offer themselves to the worshipers of the deity, and their gains are supposed to lead to the salvation of the worshipers! The deity to whom these girls are married in Bombay is styled Khundoba."

Again in referring to some of their festivals, he says, in an editorial: "There are certain seasons of festival like the Holee, when the Hindustani population of the city revels and rots in obscenities, the parallel of which is to be seldom found in the world. No respectable woman passing through the native quarter is safe, no pure-minded man can sit in his office or parlor for half an hour without having his ears assailed by filthy language which nearly drives him mad. Year after year this goes on unchecked. Well-clad and decent-

looking Babus who, in any assembly, would pass for educated and enlightened men, take delight in exchanging jokes and expressions, in singing songs, and reading books which in any other country would compel them to see the gaol."

In speaking of Northwest India he says :

"In no part of India is indecent language in such universal use as in the Punjab, and notably in Lahore. Women of respectable families would go about the streets in crowds chanting the most abominable verses that a corrupt imagination could invent."

Of Calcutta with its more than a million of inhabitants he says :

"Calcutta, as the chief city of Bengal, is the very focus of all manner of obscenity. Houses of ill fame being promiscuously interspersed in every locality and neighborhood, the wretched inmates and frequenters thereof, in day and night, utter abominations which often make life in decent households a sore trial. The language of the lower orders of the people is reckless, and when-

ever the slightest occasion for anger and provocation presents itself, becomes as immoral and vile as possible.

Hinduism has Degraded Woman. — We write of it, not as restrained by British bayonets, but as developed without interference. The fearful infanticide of girl children among the Rajputs, but represents the low estimate placed on the life of the female whenever, from any cause or caprice, it is thought desirable to get quit of the girls. The report of the magistrate who investigated the crime of female infanticide in 1871, reads like a romance “set on fire of hell.” The report says: “The “Baboos of Bhudawur Kalan live in ten villages, “in seven of which I found 104 boys and one “girl. Their other villages are said to contain “two girls. They admit that for ten years there “has been but one girl married in all those villages. “They have been always an unfeeling sect. Their “villages are notorious for Suttee monuments, and “their tanks are said to be deep with infants’ “bones. * * Next come the Baboos of

“Nagpore, who live in twenty-seven villages. In
“the nineteen visited I found 210 boys and 45
“girls. In fifteen of the villages no marriage of
“a girl had taken place for a decade. In their
“three remaining villages there would appear to
“be three girls. The Baboos of Ramgurh live in
“sixteen villages. In the nine villages visited I
“found 71 boys and 7 girls. In four of these no
“girls exist and in seven no girl has been married
“for at least ten years. The Baboos of Purtab-
“gurh live in five villages. In the two visited I
“found 31 boys and 1 girl. One girl is said to
“exist in their other three villages. The Baboos
“of Asagpoor preserve their old reputation. They
“have 20 boys and no girl has ever been known
“in their village.”

We need not explain the theory of brotherhood which induces these tribes to seek wives from beyond their own clan, nor need we refer to the marvellous fact that they can obtain wives from other sects, though the parents of such girls know that their female offspring will be thus slaughtered;

nor shall we quote farther from this report or from other reports, to prove that this damning stain of foul and unnatural murder rests on the people of this part and other parts of the land and has rotted and rots the social life of India.

The low moral tone of society has had much to do with instigating child marriages. The girl is in disgrace if not married at the earliest period at which she may become a mother. To insure and provide for such marriage, mere babes are betrothed, and are married when from eight to fourteen years of age. To secure the marriage of the girl, it must often be accompanied with a dowry ruinous to the parents. The chances against suitable marriages and the financial ability to secure them become great, and the temptation to the destruction of infant girls is thus enhanced, and even when girl-infanticide is arrested by British interference, girls can be destroyed by neglect and exposure, and the return to the Government be made, as it was in the city of Umritsur, that 300

girls had been destroyed by wolves in that city in a single year.

The Government of India has recently taken the census of all India, and the statistical tables thereof lie before the writer. According to this Government report, there were in the Northwest Provinces alone 280,790 married girls under nine years of age, and over a million (1,164,564) married girls between the ages of ten and fourteen. Between the ages of five and nine, there were twenty per cent more deaths among the girls than among the boys of like age, and between the ages of ten and fourteen years, this disparity of mortality among the girls over the boys rose to thirty per cent. This is not necessarily attributable to climatic effects on the female constitution, for among the Christian girls and boys of the ages specified, the mortality rates were about equal.

The low moral tone of the people has restricted the liberty of the women so that such a thing as "society" is impossible. Since the Mahommedans entered India the higher classes

of women have been immured in Zenanas, as the only security against wholesale destruction of the social order. And the best friends of good morals would not see these restraints removed even now, because of the moral weakness and wickedness of the community. We have no purpose to describe the childishness and helplessness of these forty millions of women, thus "immured like caged birds beating their tired wings against the prison walls vainly yet eagerly longing to know something of what is beyond."

These women and girls have been kept in illiteracy for more than a thousand years. Foreign effort has accomplished much to remove their ignorance yet these streaks of light do little more than emphasize the darkness. Seventy thousand girls were reported as being able to read and write in all India in 1881. Yet in 1882 it was estimated that 2,800,000 girls were still untaught, in the Madras Presidency alone.

This same census of the Government of India shows that out of the total of 21,195,313 women

and girls in the Northwest Provinces, only 9,771 were under instruction, and only 21,590 were able to read and write. The contrast stands thus :

Number of women and girls in Northwest Provinces.....	21,195,313
Total able to read and write and under instruction..	31,361

Twenty-one million one hundred and sixty-three thousand nine hundred and fifty-two are therefore in absolute illiteracy, in this portion of India alone !

Is there anything more despicable on the face of this globe than the polygamous courses of the Koolan Brahmans ? These beastly priests marry girls that often remain at their fathers' houses. They sometimes marry into forty or fifty houses, and are known to have more than a hundred wives, receiving with each a large dowry, fathers making any sacrifice to marry their daughters to them, to secure thereby the eternal happiness of these poor deceived women.

The Hindu Widow has troubles that are well enough known but cannot be named. If the boy-husband of the Hindu girl die, though it were a day after the marriage, the girl is a life-long

widow. The census of India shows that there are not less than 77,365 widows under 10 years of age, and 281,399 widows under 15 years of age. Suttee, in the former times was the alternative gladly accepted by the Hindu widow, to the misery and disgrace of a survival in widowhood. For fifty years, widows unnumbered have reproached the Government that closed this door of escape from shame and sin.

The large number of Hindu widows is indicated by a late census of Calcutta which showed that there were 58,000 wives and 55,000 widows in that city. The common term for widow and harlot in Bengal is the same. All, however, are not vile but the temptations are too great for the vast majority of them. "They are as a class, mute, and hence much of their suffering is unknown, and of their sin unnamed. Isolation and harsh treatment drive them often to despair, and hence the vast number of suicides among them, as shown by the British census. The widow must eat but one meal of rice in twenty-four hours, and

at seasons, fast for two or three consecutive days. If a dying widow ask for water on a fast day a few drops are dropped into her ear. Childless widows are not allowed to possess property. There are exceptional cases as of some favorite daughter, where all this is modified.

If the same ratio holds over India as obtains in the Northwest Provinces, of the entire female population of all ages, from infancy to old age, one-sixth are widows! Of the 21,195,313 women and girls of all ages there were 3,622,107 widows! One in every six of the females of a land, doomed to a desolate, degraded life, and in awful proportion, to disgrace and crime! In the name of common humanity we indict the system of religion, and the religious social order which admits of, encourages and compels, such dethronement of woman from her sphere, and dooms her to a living death, and a shameful life!

“He who doth execute the judgment of the widow,” and that said “Ye shall not afflict any

widow," will have a fearful reckoning with Hinduism.

One further illustration may be given of the estimate in which Hinduism holds woman. A native gentleman high up in the educational department of India, to whose discretion was left the selection of many vernacular books for a Government college and schools, has published a book in Hindi under the title of "*A Catechism on Moral Subjects*," which contains the following :

Q. What is the dreadful hell? *A.* One's own body. *Q.* Which is the chief gate to hell? *A.* Women. *Q.* What bewitches like wine? *A.* Women. *Q.* What are the things which a man should give up in this world? *A.* Gold, *i. e.*, riches and women. *Q.* Who is the wisest of the wise? *A.* He who has not been deceived by women, who may be compared to malignant fiends. *Q.* What are fetters to men? *A.* Women. *Q.* What is it which cannot be trusted? *A.* Women. *Q.* What poison is that which appears like nectar? *A.* Women.

This book has been published for eighteen years. This translation is made from the third edition. We may ask what must be the effect on the youth of a nation who are taught such sentiments in regard to the mothers, sisters, wives and daughters of a land ?

Let no one think that there is lack of latent mental force among the women of India. The great mass of them are now too childish for companionship and too helpless for self dependence, only because they have been without opportunity to become otherwise through a thousand years. And yet out of this darkness, this bondage, this degradation have come, through that same thousand years, women of noble qualities and renown, as heroic and as capable as most of the monarchs who have sat on the royal *musnuds* of that land

The land that has produced the beautiful *Sultana Rezia* of Delhi, whose father declared "the burden of power is too heavy for my sons, even though I had twenty such, but not too much for Rezia ;" the land that produced the Hindu

Queen *Durghetti* and the brave and skilful *Chand Sultana*, the favorite heroine of the Deccan, famous for her defense of Ahmudnugger; the land that produced the noble-blooded and beautiful *Noor Jehan*, so experienced in statecraft; the land that produced the able and acute Ranee of *Jhansi*, mistress of dissimulation and diplomacy, the siege and taking of whose capital in the mutiny added such lustre to Sir Hugh Rose and his regiments; and the land that could furnish on the other side the Begum of *Bhopal*, sheltering British officers and furnishing England with soldiers and supplies, being resolute, able and of lofty aspirations throughout her reign; the land that in our time has furnished the Mahratti woman, Pundita *Rama Bai*, educated, talented, going from city to city in India in the interests of social and intellectual reform among her Indian sisters: such a land, we may rest assured, has latent intellectual force among its women, hid in the humble village, curtained in the palace, dreaming through the long days, and pining through the nights, feeding per-

chance on itself, which only awaits the inspiration of a new thought to stir it, a new phase of life to attract it to other and better development, a new religious impulse to move it and possibly with it, all India.

Buddhism.—There are periods of contemporaneous perturbations of religious thought in regions of the earth widely separated from each other. At one of these periods Buddhism appeared on the plains of Hindustan. The Jews were in Babylon, the Orphic brotherhood were stimulating religious thought in Greece, Confucius was re-stating the ancient doctrines of China, and Zoroastrianism was thrilling Persia, when Buddhism and Brahmanism, after having existed together for a thousand years, as sectarian schools of thought of the same religious system, became hostile in their rivalry, and organized into independent and opposing communions. One is not older than the other. Previous to 600 B. C. they were co-ordinate and equal parts of the one body.

They are scarcely more than that even now.

Max Muller has well said that Buddhism is "in many points merely Brahmanism in disguise." Another learned author designates it as "a variety of Hinduism," and others deny to it all originality whatsoever. There is no doubt but that "combined research brings out more and more clearly the close internal relationship between the two systems."

Their correspondencies are patent and plain. The deepest root-thoughts of their creeds are the same. In each (1) God is an infinite and unalterable being. (2) All else only seems to exist. (3) This seeming or illusion must be removed. (4) They both teach transmigration. (5) The Buddhist ascetic observes in minute detail the mode of life of the Brahman faquer.

Their dissimilarities are not far to seek. They differ as to the means for the removal of the illusion of soul. Brahmanism teaches that it must be by ceremonial observances, Buddhism by the moral quality of actions. They differ as to what it is that undergoes metempsychosis; Brahman-

ism says it is personal, Buddhism asserts it to be the aggregated moral quality of the individual. As we sow, we must reap ; no evil is unpunished, no good unrewarded. This total merit or demerit of one's actions is styled *Karma*, and it is this, not the man, that moves on into other forms of more or less miserable existence. Man is a moral machine. The goal to be desired is *Nirvana*, defined by some as extinction of being, by others as cessation from sin and sorrow, and by others still, as the cessation from *successive* existence. No individual expects to attain to it. *He* is blown out ; the aggregated moral quality of his life alone survives.

Buddhism acknowledges no caste, and admits of no sacrifices. Its externals are monks and mendicants, the reading of the *bana* or sacred scripture, celibacy of the priests, and their poverty too, for their personal possessions are limited to a razor, a needle and a water-strainer ; though the temple-lands yield great revenue. At Maligawa in Ceylon, a relic of Buddha's collar bone is

venerated, and his left canine tooth, exhibited on a silver table, in a room curtained with silk embroidery.

Monier Williams says : " Pure Buddhism does not exist any longer in India. Its offshoot Jainism, the home of cold indifferentism, wholly unworthy to be called a religion at all, has taken its place. Great numbers of the Baniahhs or traders of the West of India, who claim to be Vaisyas, are Jains. If a Jain wishes to acquire religious merit, he either builds a new temple to hold an image of one or all of the 24 Jain saints, or a hospital for the care of worn out animals. No one thinks of repairing the work of his predecessor, though it be that of his own father. At Palaitna, in Gujarat, there are hundreds of new temples by the side of decaying old ones."

Brahmanism and Buddhism have modified each other. Buddha incarnated to redeem the world, compelled Brahmanic priests to popularize the Vedic gods into Vishnuism with its series of

incarnations. It is claimed that the principle of brotherhood, the gentleness and the charity of the poor-laws of the Hindus are survivals of Buddhist influence. On the other hand, in Ceylon Buddhists erect small temples to Hindu gods, and observe the annual nine-days' feast of Kandy.

Buddhism is Insufficient and Unsatisfying.—Brahmanism is limited by the Hindoo law of inheritance; Buddhism asserts itself as a universal faith. It may be true that Buddhism "has created a literature for half the human race, and modified the beliefs of the other half," yet it is more certainly true that not even in Ceylon or any other Buddhist country in the world is Buddhism the only religion of the people.

Rev. Samuel Langdon, after long residence in Ceylon, says: "You take up that exquisite and beautiful poem, the 'Light of Asia,' for instance, and you are thrilled with the story you have there of the self-sacrifice of the Indian prince who founded the Buddhist religion, and then you are carried away in charming English verse as you

listen to the sermon of the yellow-robed monk, preached before his father's court; but the Buddhism of these little beautifully-bound volumes of poetry is but a small part of Buddhism—the best part of it. There is another part—a bigger and a blacker part—and it is that little bit of goodness and beauty which you meet in the volumes of poetry which makes this heathen system a comparatively difficult thing for the Christian missionaries to grapple with. I remember that

A lie which is all a lie may be met with, and fought out right;
But a lie which is half a truth is a harder matter to fight.

“And we acknowledge that there is a little starving soul of good in this evil thing; but, on the other hand, we cannot shut our eyes to the blacker part of this Buddhism, to the dark atheism which lies at its roots, to the moral depravity, the horrible superstition, the dense ignorance which ever accompany its growth, and are now identified with its name. The fact is, the Buddhism of to-day is a very different thing from the Buddhism preached by the Indian prince who established that religion.”

Rev. R. Collins of Ceylon, principal of Trinity college, says: "We must be prepared to find that there is little moral force in modern Buddhism." There is profound appreciation of morality and a noble code of ethics, but there is no motive sufficient to incite to high moral living.

Rev. Dr. Thoburn, writing from Burmah, says: "Buddhism is not dead. It is a great power in the earth, and yet of all great religions has the least to offer its devotees. . It is characteristic of modern unbelief, that when it sought among the religions of mankind for something to set over against Christianity it made choice of the most hollow and least hopeful of all the mis-faiths of misguided men."

Thibet has Buddhism modified from that of Ceylon or Burmah, and yet the Moravian missionaries of Lahoul say it "has converted the savage Thibetan into an apparently harmless, but, in reality, into an utterly false and hypocritical being whose true character rarely comes to light."

Everywhere its results are similar. An American Bishop of Shanghai testifies as follows :

“For more than twenty years I have been a student of Buddhism ; I have thoroughly studied the Buddhist books, which in themselves constitute a vast literature ; I have talked with hundreds of Buddhist priests and monks — Chinese, Mongolian, and Thibetan ; I have visited many Buddhist temples, I have even lived in such. Therefore, laying aside all mock modesty, in a matter that so closely concerns the Church, I feel competent to state that a more gigantic system of fraud, superstition, and idolatry than Buddhism as it is now, has seldom been inflicted by any false religion upon mankind.”

Parsi-ism.—“If the battles of Marathon and Salamis had been lost * * * the state religion of the Empire of Cyrus might have become the religion of the civilized world,” but the religion of Ormuzd, “once the terror of the world, is now, and has been for the last thousand years, a mere curiosity in the eyes of the historian.”

Practically Zoroastrianism was and is idolatrous. Dr. Wilson translates a portion of their Scriptures thus :

“I worship Hormazd, the pure, master of
“purity. I worship Zoroaster, the pure, master of
“purity. I worship the whole body of Hormazd.
“I worship all the long existences (the beings
“which are to exist 12,000 years). I worship all
“the pure celestial and terrestrial Izads (angels).
“I worship all the fountains of water, flowing and
“stationary. I worship all the trees and trunks,
“and lofty branches, and fruit. I worship the
“whole earth. I worship the whole heaven. I
“worship all the stars, the moon, and the sun.
“I worship the primeval lights. I worship all the
“animals, both aquatic and terrene. I worship all
“the mountains, the purely pleasurable. I worship
“all the fires.”

He summarises some of their superstitions as follows :

“The mending of holes formed in the earth, through which the devils are supposed to emerge

from hell; the feeding of the hungry flame with grease and fat and sweet-smelling odors; the muttering and sputtering of prayers and praises in an unknown tongue to every object that exists; the disposal of corpses so as to pollute the atmosphere rather than the earth; the solemn funeral of bones and hair and nails; the scrubbing and rubbing of the body, with various ablutions, for the expulsion of devils; the frightening and driving away of demons by noises; the introduction of dogs to survey the bodies of the deceased and to prognosticate and guard them from the assaults of Satan; and many other practices said to be enjoined by divine authority and to be good and virtuous actions, do not certainly commend themselves to the reason of many of those with whom tyrant custom compels their observance."

Expelled by the Moslem from Persia, the Parsi exiles landed on the west coast of India. They are the merchant-princes of Bombay. A financial failure among them would disturb every bourse of

the world. They are conducting European trade in every military station of India. They number possibly not more than 150,000 in India, but their influence is greatly disproportionate to their numbers. Their wide commercial connections gives them great acquaintance with affairs in India, and their ancient families are still preserved, four-hundred-thousand strong in the home land of Persia, where an oppressed remnant of them still keep up their altar-fires.

They object to being called "Fire-worshippers." They revere the earth quite as much as they do fire, and water, and dogs as well. Fire fed with fragrant spices, and treated as if it were a god, is kept continually burning in their temple, and each head of a family must keep a perpetual fire in his dwelling.

Being Zoroastrians they should acknowledge the Zend-Avesta as their sacred book, but it appears to have fallen out of mind or out of use. The *Fami i-Famsheed*, a Parsi journal, lamenting the gross neglect of the Parsi youth, says "it

formerly formed a part of a Parsi child's instruction to understand parts of the Zend-Avesta."

They are monogamists and observe a species of caste purity in their food, never eating beef, pork or ham, nor any food cooked by any other than a Parsi. Those of them who cling to the old ways, must pray sixteen times a day, and use filthy excrements on their person in their ceremonial purification.

They neither bury nor burn their dead, but on some high hill build a "Tower of Silence;" over the top of which is a grate like a whiffle-iron, on which they place the corpses of their friends, and leave them exposed to vultures, or until decomposed, when the bones are burnt and the ashes thrown into a well or elsewhere. The reason of this is, they say that no violence should be done by man to himself or others, and therefore no harm should be done to earth, air or water by burying the dead. They have deep wells to catch the water from this "Tower of Silence," and the

birds eat the flesh, and the fire consumes the bones.

A "catechism" has of late years been in use amongst them, in which there is much truth beautifully expressed, some evident thrusts at the Roman Catholic priests, and some at the whole doctrine of the atonement. It says, a Parsi is obliged to "know God as one, to know the prophet, the exalted Zurthost, to believe in the goodness of God, to avoid evil deeds." "There is no Savior. In the other world, you shall receive the return according to your actions. Your Savior is your deeds and God himself." But it is only of late that the Catechism itself, has formed a part of a Parsi child's education.

Yet they are proud of the antiquity of their religious faith, and are loth to relinquish the "heir-loom" of their ancestors. They cling to forms of ancient prayer, of which not a dozen amongst them know the meaning, and are without a pulpit. According to Dadabhai Naorroji, there are amongst them a class of reformers, and a

liberal school, who are seeking the change of some of their disgustingly filthy religious and social ceremonies; the reduction of the number of obligatory prayers; the prohibition of early betrothals; the education of the female members of their community; the reduction of wedding expenditures, and other modifications of their social life.

Islam.—Simultaneously with the expulsion of Buddhism from the continent of India Muhammadanism arose in Arabia and Christianity was introduced to the Saxons in Briton. Now the Christian Queen of England rules more Moslems than the Shah of Persia and the Sultan of Turkey both together.

Muhammad, born in 570 A. D., died 632 A. D., having created a conquering faith, under whose green banner the hosts of his followers have marshalled for twelve centuries. To-day, numbering possibly 175 millions they are found through 75° of latitude and 160° of longitude speaking more than thirty different languages,

observing a variety of customs, yet compacted by their common scriptures, forming a fellowship of faith from the equatorial regions of Africa to the snows of Siberia, and from the Chinese seas to the Gambia and the Gold Coast of Africa on the Atlantic.

Within a century after the prophet's death the crescent gleamed over Northern Africa and Southern Europe, and the Moslem burnished his scimitar at the gates of Hindustan in the passes of the Hindu-Kush.

These conquering hordes had, however, to consolidate their forces for three centuries more before they were equal to invade the packed population of the Punjab. Their history in India consists of a series of invasions and partial conquests through eleven centuries. They never ruled the land. The British took India from the Hindus, not from the Moghuls.

In the Northwest where they adorned the capitols they built, with splendid and unsurpassed architecture, one third of the entire population

now is Moslem ; but the census of 1872 surprised everybody, by revealing the fact that nearly half the population of Lower Bengal was Muhammadan. In 1881 the census showed them to outnumber the Hindus. Omitting Behar, Orissa and Assam, the Moslems in Lower Bengal numbered 17,863,411, and the Hindus 16,369,755, or to put it otherwise, out of a population of less than 35 millions nearly 18 millions were Muhammadans.

Of the 40 and more millions of Moslems in India, not more than one-tenth are of Islamic descent. The others are converts or descendants of converts from among the Hindus and aborigines. The Bengali Mussulmans are not settlers from the west, neither are they of Aryan origin. Their stock is strongly Turanian.

Muhammadanism is politically subordinate in India, yet the Moslem kingdom of Hyderabad is as large as France, and the 11 millions of its population fanatical, bigoted and powerful. Bhopal

is ruled by a Moslem queen, though all are feudatory to the Government at Calcutta.

Muhammadans in India are much Hinduized in their habits, ways and beliefs. They have adopted caste, worship at the tombs of saints, and exhibit a tendency to deify Muhummad himself. Many regard him a sinless mediator. Relics of him are exhibited: a hair of his head shown at Delhi and Lahore, and the impress of his foot revered as Hindus or Buddhists would a relic of Vishnu or Buddha.

In some places the lower classes of Muhammadans worship the Hindu goddess of small-pox, and take part in the *Holi* festival. In Lower Bengal, Rev. R. Williams says that "trust in caste is the religion of Hindu and Mussulman alike, and both think that the unpardonable sin is to break caste wherever it might be. * * The present state of religion among them is very low, but it is necessary to live among them to know how far they have departed from the faith of Muhammad, and how much they are corrupted

by their contact with Hinduism. Thousands of them cannot say the simple creed in Arabic, and thousands who do, do not know its meaning.

* * The Koran has not been translated among them. In the rural districts of Nuddea almost all the houses have heathen signs upon them."

In these districts the Hindu widowers number 465,009, and the Hindu widows 2,655,667, while the Mussulman widowers numbered 220,860, and the widows 1,712,079. There were 12,399 Hindu boys and 233,460 Hindu girls married in 1881 under 9 years of age, and 19,025 Mussulman boys and 208,473 girls married under the same age.

At present few converts are made to Islam in this region, Mr. Williams says except by "men and "women falling into sin, losing their own caste, "and sinking to the lower grades of their partners "in guilt."

Rev. Mr. Sherring after years of familiarity with both Hindus and Mussulmans in India, says, "the influence of Muhammadanism in India has been for evil rather than good. In ancient times

before Islam entered the country, the Hindus were undoubtedly a more moral people than at present. I regard Muhammadans as among the most licentious people on the face of the earth. Wherever they go, they introduce their outrageous habits. The seclusions of women in India is a practice entirely of Muhammadan origin, and polygamy was never carried out to such a wild extent as was permitted under Muhammadan rule. So that many of the gross vices of native society owe their main strength, if not their origin to the vile social usages of the Muhammadans. I believe that there is far more extreme social impropriety prevalent among Muhammadans than among the Hindus. * * One great inducement held out to a Hindu to change his creed for that of Islam is the promise of a wife."

He thinks the influence of Moslems "has been of the most deadly and pernicious character."

The Muhammadans in India have been singularly behind the Hindus in availing themselves

of the Government facilities for Education. Here as everywhere there is the tendency to destruction of the family by Moslem polygamy and concubinage; the same separation of moral and religion; and the same Ishmaelic propensities.

Karens.—In various portions of Burmah is a class of Mongolians, named by the Burmans, Karens, probably identical with the Ka-Khyens, who extend to the Shan States, and are numerous around Rangoon, and from Ava, 250 miles east. They are Turanians of doubtful, but possibly of Thibetan origin, esteemed by some authorities to be the aborigines of Burmah. The Northern Karens are most advanced in civilized life. The Southern are the Sgau and Pgho tribes.

Some of their traditions are remarkably analogous to Biblical history. The creation of man, his transgression, flood-myths, and so forth, bear striking resemblance to our Scriptural narrative. God is endless, complete, good, omnipotent; He created man, and knows all things. His name *Ywah* is the nearest approach to Jehovah possible

to the language. An evil spirit has introduced charms, disease and death ; hence demon worship. They do not believe in transmigration, but many of them do in the immortality of the soul.

Spirit-worship finds a place beyond Ywah and the demons. Every object has a *Kelah*, even inanimate objects as axes and knives and grain. This *Kelah* is not the soul : it is the author of dreams, it is the animal spirits, it can leave the body at will ; if it is away, disease ensues ; if it stays away death follows. It is the more apt to forsake feeble people and children. The *Kelah* of one person may go away with that of another. Tempting food is set by the wayside ; ceremonies and ritual resorted to, to tempt the departed *Kelah* to return.

There are other spirit-beings as *Kephoo*, a sort of vampire which destroys human *Kelaks*, and *Therets* and *Thamus* or *Tak-kas*, *Sekkas*, *Pluphos*, *Tahnahs* and *Muhans*. The Priests or Prophets, called *wees* and *bookhos*, assume conditions of mind and body similar to those among the North

American Indian. The one obtain visions from above, the other from below. There are precepts which float among the people and are collected into a book called "The Sayings of the Elders."

Sikhs.—When Martin Luther was revolutionizing Western Europe, Thibet was accepting the form of Buddhism known as Lamaism, and Baba Nanak was introducing the reformation of Hinduism, known as the religion of the Sikhs. Originally Hindus, this people, 400 years ago, accepted the teaching of their founder who taught one Supreme Deity to whom praises should be offered; that men ought to abandon war; that if men practiced faith and good works, it does not matter to what caste they belong; that the good would go to Paradise, and the bad be born again as animals such as dogs and cats. Nanak performed no miracles, but relied on the purity of his doctrine, yet his followers tell silly stories about him which pass for miracles. The Sikhs have a sacred book, the *Grunth*, which teaches that one omnipotent, omniscient, omnipresent Deity made the most

insignificant animal that crawls on the earth and the least complicated flower that decks the face of the desert. It teaches the fall of man and forbids the worship of idols. Yet the Sikhs now worship Nanak and place their holy book, the Grunth, in their temples, and strew marigolds upon it and worship it.

Amritsur is their sacred city. They are scattered through India, especially in the British Army, but their home is the Punjab, where they number over one million. Oscillating between Hinduism, Muhammadanism, and Christianity at present, being a warlike people occupying a key position on the borders of the British Indian Empire, it may readily be seen that they are relatively a very important element which may well occupy the statesman and divine, for it is steadfastly held by many that the fate of British India is bound up with that of the Sikhs.

Statistics of Religions.—It is impossible to secure very exact statistics of the divergent religious communities of so vast and complex

society as that of India. The British Government has, however, recently taken the census of India, in which returns were required of this character. Although incomplete, the subjoined table will be valuable in this connection. They were compiled for *The Indian Evangelical Review*.

POPULATION (1881) OF BRITISH INDIA CLASSIFIED ACCORDING TO RELIGION. (INCOMPLETE).

PROVINCES.	HINDUS.	SIKHS.	MUHAM- MADANS.	BUD'HIS'T & JAINS.	CHRIST- IANS.	OTHERS.	RELIGION not kn'wd.	TOTAL.
Bengal.....	43,245,206	542	21,493,001	156,734	127,411	1,633,251	35,311	66,691,456
Assam.....	3,062,325	14	1,317,022	6,721	7,093	0	488,251	4,881,426
N. W. Province.....	28,110,983	2,490	4,489,443	78,436	38,604	172	.....	32,720,128
Oudh.....	9,942,411	1,154	1,433,443	1,624	9,060	49	.....	11,387,741
Ajmere.....	376,029	182	57,809	24,308	2,225	169	.....	460,722
Punjab.....	7,130,528	1,121,004	10,525,150	38,690	.....	33,882	1 183	18,850,437
Central Prov.- } Br. Ter.	7,971,157	97	275,773	45,735	11,949	1,534,065	12	9,838,791
Incus. } Feud. S.	1,479,269	2	9,914	193	24	220,318	.....	1,709,720
Benar.....	2,425,654	525	187,555	20,021	1,335	37,583	.....	2,672,673
Mysore.....	.....	.....	.....	.....	.....	.....	.....	.....
Coorg.....	162,489	0	12,541	99	3,152	21	.....	178,302
British Burmah.....	88,177	0	168,881	3,251,589	84,219	143,905	.....	3,736,771
Madras.....	28,497,666	0	1,933,571	26,508	711,072	395	1,419	31,170,631
Baroda.....	1,852,868	0	174,980	46,718	771	8,146	101,522	2,185,005
Bombay (excluding Sindh).....	12,003,503	124	1,133,927	215,535	132,235	555,465	2	14,040,591
Sindh.....	305,179	126,976	1,887,204	1,200	6,082	87,282	.....	2,413,823
Rajputana (Native States).....	8,839,243	9	861,747	378,672	1,294	21,084	169,343	10,268,392
Central India.....	7,800,396	1,455	510,718	49,824	7,065	954	891,495	9,261,907
TOTAL.....	163,202,983	1,254,574	46,472,679	4,342,407	1,143,591	4,276,744	1,685,538	222,468,516



PART II.

CHRISTIANITY IN INDIA.

"If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen."

—HENRY MARTYN.

"Expect great things of God ; attempt great things for God."—WILLIAM CAREY, [1792.]

"We daily see Hindus of every caste becoming Christians, and devoted missionaries of the cross."—INDU PRAKASH, [a native paper of Bombay.]

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

—2 COR. x: 5.

CHRISTIANITY IN INDIA.

“The Evangelization of India,” said Dr. Wilson, “is in some respects the greatest distinctive enterprise yet attempted by the church of Christ.” “India,” he says, “still stands conspicuous and claimant in the field of evangelistic enterprise even with China and Japan, Italy and Spain, and other countries marvellously open by the Providence of God, occupying remarkable positions with it in the panorama of Christian observation.”

Syrian Christians.—We shall not discuss the question whether Thomas the Apostle, introduced Christianity into India, nor delay to sketch the history and modern phases of faith and ceremony of the Syrian Christians who represent the earliest history of Christianity in India. They

grew into favor with the India powers and were allowed to be governed by their own Bishop.

Roman Catholics. — Francis Xavier, “the Apostle of the Indies,” introduced the Roman Catholic form of Christianity into India in 1541. Romanists have beatified and canonized this most gifted of their missionaries, on grounds he repudiated, and have surrounded his memory with legends and extravagences which add nothing to his honor. From the first night after his arrival in Goa, on to Travancore, to the Pearl fisheries in Comorin, and thence to Ceylon, he was ever a flame of fire.

Neither the methods of Xavier nor those of his successors can be discussed in this connection. Xavier sent his catechists through the villages and calling the people by the ringing of a bell they read to them translations of the Lord’s Prayer, the Ten Commandments and the Creed, to which, if they assented, they were immediately baptised in such numbers that Xavier wrote: “It often happens to me that my hands fail through the fatigue

of baptising, for I have baptised a whole village in a single day." He baptised children of heathen parents, and multitudes who knew not the language in which things were told them. The Romanists boast of his having made as many as 10,000 converts in a single month in Travancore.

Accessions were made to the Roman church by mixed marriages of Portuguese with natives, on condition that the latter submitted to baptism. They transferred idolatrous worship from the idol to the crucifix, till the heathen recognized them as their "Little Brothers." Eight years after Xavier's death, Rome established the inquisition at Goa, to endeavor to re-imburse herself in the east, for the losses superinduced by the Lutheran reformation in the west, and seriously compromised with the temporal powers in India. The Romanists claimed in 1877 over a million of adherents in all India, though it is difficult to reconcile this with the returns in the Government census of 1880.

Early Protestant Missions. — Each period of the history of Missions in India, has been

linked with great names and the earlier epochs are readily grouped around them. The Danes were the first European Protestants to send Missionaries to India, ante-dating the English by twenty years; yet even they had been in India eighty years before they began this work in 1705.

Ziegenbalg, the surprising student of Halle University, linked the revival of literature with which the free circulation of the Bible was connected in the west, with evangelistic labor in the east through his translation of the New Testament into Tamil. The work which the Danes inaugurated through *Ziegenbalg* and *Plutschau*, they carried on through the whole of the eighteenth century.

Schwartz, by birth a German, by ordination a Danish clergyman, by appointment of "the Christian Knowledge Society," connected with the church of England, in the middle of that same eighteenth century linked the work of the Danes with that of England. It is easy to kindle enthusiasm by the mention of his name. Living

on £48 a year, dressed in dimity dyed black, living on rice and vegetables, occupying an old building just big enough for his bed and himself, he grew to such acknowledged power that when Hyder Ali struck terror throughout the Carnatic, and the English sent an Embassy to treat with him, the monarch sent them away saying: "Send me the Christian (Schwartz) he will not deceive me." Dying after forty-eight years of service he left 10,000 converts, and the Rajah of Tanjore after his death, threw open his kingdom to Christianity

Later Protestant Missions.—A golden link between the earlier and the later Protestant European missionaries, is furnished by the saintly Henry Martyn, who as an East Indian chaplain, wrought nobly for the conversion of India.

Carey, Marshman and Ward.—A triad of Baptist giants stand at the portal of the present missionary work in India.

Toward the close of the eighteenth century, in the village of Northampton, England, might have been seen a sign which read thus:—

“Second Hand Shoes Bought and Sold,
WILLIAM CAREY.”

This same William Carey, afterwards known as “the learned cobbler,” came to sit “in the seat chief among the captains.”

The marvellous era of vernacular literature in India dates from the Serampore Three. When Carey commenced to lecture in Williams College, Calcutta, not a prose work existed in Bengalee !

Carey entered India in 1793. He represents the best type of modern Missionary hero and reformer. Translating the New Testament into Bengalee ; on a farm ; in the “factory ;” in the chair of Sanskrit and Bengalee ; translating the Ramayana into the vernacular ; founding a college ; helping forward moral and political reforms ; memorializing the Government to suppress infanticide at Saugor ; and the abominations of Suttee ; protesting against the “Pilgrim tax” of the Government, or establishing a botanical garden, he towers sublimely as the representative of the noblest and broadest philanthropy and aggressive Christianity.

“In no country in the world, and in no period in the history of Christianity,” says an eminent author, “was there ever displayed such an amount of energy in the translation of the Sacred Scriptures from the original into other tongues, as was exhibited by a handful of earnest men in Calcutta and Serampore in the first ten years of the present century.”

Adoniram Judson.—“The Apostle of Burmah” links America with Europe in this grand work. He arrived in the east in 1813 and “jeopardized his life unto the death in the high places of the field.” In Burmah he found himself in a land of slaves ruled by a tyrant, and lived amid brutal murderers and vicious robbers, close to the spot of public execution, with his noble wife, seeking to set up Christ’s Kingdom in the Empire of “the Golden Sovereign of Land and Water.” Evangelising the people by the way side; preaching to courtiers and even to “the golden ears” of the throne; enduring the terrible captivity at Ava, with Annie Judson to console and feed him; shut up

with hundreds of Burmese robbers and murderers; secreting his manuscript translations sewed up in his pillow; kissing his new born babe through the bars of his cell; marching in chains with lacerated and bleeding feet; released; after twenty years of toil giving the Bible to the Burmans in their own tongue, and in 1830, with Mason, "The Apostle to the Karens," carrying the gospel to that people and seeing them converted by the thousands, till he could write: "I eat the rice and fruit cultivated by Christian hands, look on the fields of Christians, see no dwellings but those of Christian families"—everywhere and from first to last—he is the same Christian, divine and hero. The work east of the Bay of Bengal groups itself around his name.

Alexander Duff.—After being twice shipwrecked on the way, Dr. Duff reached India in 1830. His name is the symbol of another epoch in India, when higher English knowledge, and Christian intelligence were made to begin to flow through the English language and literature, over all India.

Prior to his day and efforts, all learning in the East was orientalized. Since Duff inaugurated the change, European ideas mould the mind and shape the thought of India on a new model. In nine years, the five scholars who entered his school on the first day, swelled into an average attendance of 800.

Through Duff came the famous Educational Despatch of 1854 which established the Indian Universities; and then came the popular passion for degrees, and the flood-gates of European thought and literature were opened on the plains of Bengal.

GROWTH OF MODERN MISSIONS IN INDIA.

The rapid spread of Christianity under the Apostles, and within the first three centuries, has been held to be amongst the collateral evidences of its supernatural origin. But the growth of Christianity in India during the first century after its introduction, has been shown to

be equal to if not greater than that of the Christianity in all the world in the first century of the Christian era.

Let it not be interposed that we have greater facilities than had they, for even that has been anticipated. The apostles found the Hebrew Scriptures already in the hands of their first converts, for these had been translated into Greek three centuries before, and thus there was a people prepared of the Lord both Jews and Greeks. For the first hundred years the Gospel did not spread among those attached to the soil, but was mainly confined to the cities and towns, and only a few Gentiles were at first among the converts. In seventy years after the first preaching of the apostles (A. D. 100), it has been estimated that there were a hundred thousand converts. In India, seventy years after Carey's first baptism of a native convert, there were in India and British Burmah seventy-three thousand native Christian communicants, and a nominal Christian population among the natives, of over three-hundred-thousand.

"Almost all the great problems of humanity have been wrought out within small areas," said the able Dr. Mullens of the London Missionary Society, years ago, and "it was better that the prentice-hand of the church should be tried on an impressible people in the islands of the Pacific than in India or China."

Yet the church since 1813 has "tried her hand" somewhat with these packed populations of India, and with what result is shown partly by the statistical tables to be found in this book, and in the diagram on an accompanying page.

Native Christians.—It will be seen that the rate of increase of the Native Christian community in India, Burmah and Ceylon from 1851 to 1861, was 53 per cent.; and from 1861 to 1871, it was 61 per cent.; and from 1871 to 1881, it was 86 per cent. It will further be noted that the number of communicants nearly doubled between 1851 and 1861; that it more than doubled between 1861 and 1871; and that it again more than doubled between 1871 and 1881.

The relative increase in communicants is higher than that of the nominal Christian community, being for the decade, in Ceylon 70 per cent.; in India 100 per cent.

In 1871 the compiler of the statistics estimated as follows: "On the supposition that a uniform rate of increase of 61 per cent. should continue until the year 1901, the number of Christians of that date would amount to nearly a million. Fifty years later it would be upwards of 11,000,000, and fifty years later still, or in A. D. 2001, it would amount to 138,000,000." But the rate of increase within the last decade is 86 per cent. against the 61 per cent. on which he made his constructive argument.

The largest aggregate increase has been in Madras, where 299,742 Christians are reported against 160,955 in 1871. The present population of Christians is distributed in the various provinces as follows:—

Madras, 299,742; Bengal, 83,583; Burmah, 75,510; Ceylon, 35,708; Bombay, 11,691; N. W.

Provinces, 10,390 ; Central India, 4,885 ; Punjab, 4,672 ; Oudh, 1,329.

The rate per cent. of increase, however, for the same period would stand as follows for the various Provinces : Bombay, 180 per cent. ; Punjab, 155 per cent. ; Oudh, 111 per cent. ; Central India, 92 per cent. ; Madras, 86 per cent. ; Bengal, 67 per cent. ; N. W. Provinces, 64 per cent. ; Burma, 27 per cent.

The number of Christians in Burmah was only estimated, and was modestly reckoned below the proportion of Christians to communicants which obtains elsewhere in India, and entered at 75,000. If, however, the proportion of Christians to communicants is the same in Burmah as it is in India and Ceylon, the native Christian population would reach 90,000, but even the lower estimate given by the missionaries shows an increase of 12,781 over the number ten years earlier (1871). The Ceylon figures of the tables as returned at the Calcutta Conference are so imperfect as not to

justify comparisons of growth. The reliable statistics, we are told, would show as follows:—

The correct figures show the Baptists to have had a slight decrease in communicants and native Christians; the Church of England Mission to have nearly doubled in both particulars, and the American Board to have an increase of communicants from 1172 in 1871, to 4783 in 1881; and of native Christians from 992 in 1871, to 4753 in 1881.

The most surprising and perhaps the most significant increase has been in the department of Women's work. Not only have four new Ladies' Societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "Native Christian female agents" engaged in missionary work. In 1881 there were no less than 1,644. The number of European and Eurasian ladies, reported in the tables, is 541. Some of these were no doubt the wives of missionaries, but when it is remembered that very many married ladies who do active Christian work, were not reported

at all, there can be no doubt that they already outnumber the 586 men, who alone were returned as missionaries not many years ago. The progress of zenana work has been astonishing. Ten years ago Bengal had more zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761."

"Sunday Schools appear in these tables for the first time and hence we cannot compare the present figures with those of any past date. It is evident, however, that there has been an enormous development of this department of missionary labor. No less than 83,321 pupils are taught in Sunday Schools, of whom one-fourth are non-Christian children."

Self Support.—An important feature of this growth is that indicated by the Christianity of India becoming self-reliant and self-helpful financially. This is found in two forms :

(a) The European and Eurasian Christians living

in India, conversant with its needs, and with the work of the Missionaries, come more and more to support these efforts by contributions. As long ago as 1866 one-sixth of the whole cost of Protestant missions in India was subscribed by people in India, and one-fifteenth by native converts themselves. Rev. Dr. Mullens, in his statistical tables of India missions for 1871, shows "that £50,000 sterling were annually contributed to the various missionary societies in India out of their official income, in the midst of their official labors, by men who were toiling in India to accumulate sufficient funds to enable them to retire to England, a fact honorable to the men, and decisive of the reality of the good being accomplished by the missions."

(b) The contributions of the native converts themselves show most encouraging growth. The London Missionary Society said a few years since of its missions on the Malabar coast: "Several of the churches are self-supporting; the contributions have reached \$7,000 a year, which, considering

what is paid for labor in that country, is equal to \$40,000 at least of our currency." The South India Mission of the Church of England Missionary Society contributed one year \$13,582 gold. In Travancore the annual contributions per member were creditable, and in Madras the natives gave an average of seventy-eight cents gold. Of Travendum Rev. J. Duthie said as far back as 1866, that one thousand and sixty native Church members contributed during the year \$1,146.50 for Church objects. This Church is entirely self-supporting, and has a number of years past paid the salary of its pastor, two catechists, three schoolmasters, two Bible women and one medical evangelist.

The Rohilcund District Conference of the Methodist Episcopal church, said in December, 1873, "Such a thing as total dependence on foreign aid is unknown in any of our churches."

The Government for British Burmah, in its report for 1880-81, said of the American Baptist missions among the Karens: "There are now

attached to this communion no less than 451 Christian Karen parishes, most of which support their own church, their own Karen pastor and their own parish school, and many of which subscribe considerable sums of money and 'kind' for the furtherance of missionary work among Karen and other Hill races beyond the British border."

This is often done at the cost of self-denial. A Baptist missionary went amongst the Karen Christians at one time and found that their crops had failed by incursions of the rats. One pastor had only a bushel-and-a-half of paddy. The deacon of the church brought the missionary Rupees ten, to go towards the support of the missionaries amongst a heathen tribe farther north. The missionary remonstrated against receiving it, saying: "It is too much; the poor-fund of your church needs it." But the deacon said: "It is God's money; it has been given for this mission; we cannot touch it; you must take it. *We can eat rats*, but the Kha-Tchins cannot do without the gospel."

The aggregated contributions of the native Christian community in India, Burmah and Ceylon rose from about 60,000 Rupees in 1861, to 159,124 Rupees in 1871, and to 228,517 Rupees in 1881.

This, cannot be measured by our standard. The mass of the people of India are very poor, Property is held in communal ownership, and when one becomes a Christian he must lose claim to it; many of these native converts are thrown out of all means of subsistence by becoming Christians; some of them had more than one wife, and on becoming Christians, though they ceased to live with any but the first wife, felt obliged to continue to support the other wife or wives and their children; many native converts are, at the time of their becoming Christians, heavily in debt, and some hopelessly so, by virtue of the obligations assumed in marriage of their children, according to heathen custom, and whoever knows about this, knows that it is *debt-slavery* continued sometimes through generations. It is

vastly to the credit of this previously enthralled Christian community that they give so nobly. It is becoming no uncommon thing for subscriptions amongst them for church objects to take the form of each giving *a month's income*.

OTHER RESULTS.

Secret Semi-Christians.—It is impossible to tell the number of persons who have been influenced by Christian teachers and the Christian Scriptures. Take a few illustrations of *Cornelius-es* and *Nicodemus-es*, hidden away amongst the vast population, of whom now and again, one comes to our knowledge, and sometimes we learn of whole communities who have adopted some modification of Christian truth.

(a) The *Lucknow Witness* in 1881 contained the following narratives :

“Several years ago a Hindoo was living as an ascetic, making pilgrimages to various shrines in India, burdened with a sense of sin. He found

somewhere a small Christian tract and single Gospel in Hindee. Reading these he became convinced that they spoke of the true way to rest from sin. He found his way to a missionary, and became a Christian ; settled down to his zemindari, and is now a happy man.

“A young bunya found a copy of the Sut-Mut-Nirupin, or ‘An Inquiry into the True Religion,’ among some old wrapping-paper, with one of his friends. He ran over some of the pages ; became interested ; read more ; became convinced ; found his way to the missionaries, and is now finishing a course of study in the Bareilly Theological Seminary, preparatory to preaching the gospel.

“Recently a Brahmin, who lives in a village thirty miles distant from Bareilly, fell in with one of the missionaries, who was surprised to find that he possessed a copy of the New Testament in Hindee, purchased some time ago from a colporteur, and that he was familiar with the story of Christ’s birth, temptation, miracles, life, death, etc., as

detailed in it. He had been reading the book attentively.

“The missionaries of Bareilly and Budaon District have been surprised to find certain Bairagi Gurus possess the New Testament, and that they are teaching it in connection with their own books, and that they are becoming convinced that it contains the true Dharm or religion. They still use their own books as a means of holding on to their people.”

(b) The following tender incident, related by A. H. Baynes, will touch a responsive chord in many a Christian heart: “I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the riverside, and saw a light in the dim distance, when he said to me, ‘Yonder is the only Christian in all that great town.’ Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted

him, and all these years he has stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character, unspotted in the midst of the heathen around him, and the native brother said to me, 'Now his business is reviving, because people say he sells the best things, and always means what he says.' I entered his humble bamboo hut and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, 'No, I am never lonely ; for as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all these years has he been with me.' "

(c) Mr. Miller tells the following incident in Cuttack about a Guru (Hindu teacher) who had once professed Christ, but subsequently abandoned the Christian community, who nevertheless used to delight in circulating Christian tracts. On one occasion when spending the night with one of his disciples north of Buddruck, he, as was his custom, commenced talking about Christ. " Why,

that is nothing to me; it is all in the Hindu Shasters," said his disciple. "No, no," said the Guru, "you are mistaken—Christ's history is only to be found in the Bible." "Well," was the reply, "I have a copy of the Shaster, which belonged to my father and will show it to you." He soon appeared with an ancient looking, much-used copy of "The Immortal History of Christ," written on palm leaf. This was a copy of a Christian book which had probably been in the family fifty years.

(*d*) The colonel of the regiment at Tinnnevelly told Dr. Sargent, one of the missionaries, that in his former regiment some time ago the cash keeper, or vakeel of the regiment—a Hindu—was dying, when he sent for the munshi (the teacher) of the regiment, a Mohammadan of very superior education, but with whom the vakeel had hardly ever passed a word in his life. The munshi came, and the dying man said: "I have sent for you in this emergency to ask you one question in confidence. Do you think the Christian religion true?" "Yes," replied the munshi, "I do." "And so do

I," rejoined the vakeel, and shortly after expired. Dr. Sargent gives other instances, and concludes with this paragraph: "There are many others whose convictions are so far on the side of Christianity that if it were not for the ties of family and caste, Hinduism would soon lose many of its best men. A native gentleman, a Tahsildar, died lately in the town of Tinnevelly; we were long familiar friends; I had frequently commended the gospel to him, but he was so surrounded by the influences of heathenism, being at one time trustee of the great Tinnevelly pagoda, and member of the board for temple property generally in the district, that I never seemed to make any strong impression on him. In his dying moments he called his son and told him that he should send a donation to Dr. Sargent 'as an offering to Jesus.' "

(e) The Baptist missionaries in Southern Orissa in 1881 sent native preachers into a region which missionaries had never visited. They were met by a man who asked for "The Jewel Mine," a book

which has led many to Christ. They asked how he knew about it. He told the following story :—

“About two years ago my father put a quantity of merchandise upon his bullocks’ backs, and went on a three days’ journey into the district to attend a market. While there he met a friend of his from another village from the opposite direction. This friend said to him, ‘I have three little books teaching a new religion.’ He showed them to my father, and my father asked him to give him one, and he did, and that was the book. When he got home he put away his bullocks, and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book we noticed great big tears trickling down his cheeks, and he became altogether a changed man, his face looked so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink, to take the witches out of him ; but he guarded the book, and we

could not get at it. As he read, sirs, a still more wonderful change came over him : his tears dried up, his face became happy, and his appetite returned, and he took food as usual. But he would not go to the idol temple any more, and he would not have anything more to do with Hinduism or the Hindu religion. Well, sirs, that father died a year ago ; but when he was dying the Brahmins came and stood about the door and wanted to come in and get their presents, but father waved them away with his hand, and said, 'No Brahmins are needed here—I need not your help,' and he would not allow a Brahmin to set foot inside his honse. Then, when we saw the end was approaching, my mother, my brothers, and myself, gathered around and said, 'Father, you are dying—you are dying ; do call on Krishnu, for you are dying.' He looked up with a pleasant smile and said, 'My boy, I have a better name than that—the name of Jesus Christ the Redeemer of the world, of whom I read in my little book ; that is a better name than Krishnu.'

And my father died, sirs, with the name of Jesus Christ on his lips."

Then among those whom the missionaries are teaching there are many who believe, yet are not numbered with the believers. How touching the account of a dying girl in a Calcutta zenana, who gave up her babe, asked for water, and when it was brought, crowning herself by putting the open Bible across her head, *baptized* herself and died, committing her soul to Him to whom alone, without clergy or congregation, she had thus dedicated her departing spirit.

(b) Just while we write there comes to us the following in the Calcutta Tract Society's Report:

"When out itinerating last March, a young man came to the tent who, in the course of conversation, said that his father was a worshipper of Jesus Christ and preached against caste. As no Christians live near, and as I was under the impression that the gospel had never before been preached in that part, I was deeply interested, and in the afternoon went to see him. He^a lives in a

village on the bank of the Jellinghee. I found him to be a man of striking appearance and of great intelligence. His answers to my questions showed that he had a fair knowledge of Christian doctrine. He said that it was true that he had given up idolatry, disregarded caste, and looked to Christ for salvation. His account was, that some twenty-five years ago a missionary going down the river in a boat gave him thirteen tracts. By reading them he had become enlightened. He had no communication with Christians since that time. I am sorry to say that he does not seem willing to come forward for baptism. When I pressed the duty upon him last July, his answer was—‘I have been alone in my opinion so many years, that I shall now remain solitary to the end of my days.’ But whether he be baptized or not, he is a witness for the truth and proof of the good that may be done by gospel tracts.”

Many such cases are known to the missionaries. How many more are known to the Master who seeth in secret?

Quasi-Christian Communities. — (a) Sir Bartle Frere, speaking of India, says : “ Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen, and perhaps never heard an ordained missionary, but have, nevertheless, made considerable progress in Christian knowledge.

“ In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single Gospel, and a few tracts. These books had not been given by any missionary but had been left with some clothes and other cast-off property by a merchant, whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to his servant, to whom he gave, at parting these things, with others of which he had no further record.”

(b) Rev. E. S. Hume of Bombay and of the American Board's Marathi Mission, in 1880 gave an account of a Christian community discovered by him at the town of Lalitpur, a place of about 10,000 inhabitants, in the southern part of the Northwestern Provinces, about 250 miles west of Allahabad. It seems that at Khirya, a village near Lalitpur, there was a family, four members of which had lived a good deal in Bombay, and that three of the brothers were members of our mission church in that city. For five years past they have told Mr. Hume that a large number of their friends and neighbors, some of them in villages even forty miles away, were Christians, and had asked for a preacher or teacher. These brothers had often urged Mr. Hume to visit their home, and though it was a great distance from his field of labor, he determined to accept their invitation. There were no missionaries in that whole region, save two of the Swedish Society, who had not been connected at all with this movement. From Lalitpur Mr. Hume wrote: "This

work has been going on here unknown to any one in all this region. Perhaps there may be many places where the seed is secretly growing. It must, however, become known some time, and when that time does come, there will be great rejoicing. Since writing the above, I have learned that these people gave up their old heathen custom of burning the dead some eight years ago. Since then they have been known and regarded as Christians."

(c) In Eastern Bengal the missionaries found forty people who had been statedly meeting for prayer and reading of the Christian Scriptures. No missionary was there. Nobody outside of that village knew of these doings. They did not know themselves the full import of them. A Brahman teacher had got a Bible and a Church of England prayer book, and had studied them, and told some of his neighbors. They had, when found, a native Christian pastor and professed themselves Christians.

(d) At Hoshiyarpoor, thirty bare-headed *fakirs*,

celibate, living on alms, and poor of course, were discovered, with Jesus Christ for their ideal fakir. Saying that he was an incarnate God, that he was poor, self-denying, and died a painful death. They were going about with the seventh chapter of Matthew on their lips, as their "Shorter Catechism." Two of these men have since been baptised, but they go on in their old garb, depending on Providence for support, witnessing for Christ in their old tracks.

(e) An American Presbyterian Missionary, of the extreme North-west India, stopped in front of a shop. A cloth merchant stopped and listened. He had copies of the New Testament at home, and though he could not read it, a boy could, and did to two or three besides this man, who said he had met with no Shaster like it. He believed in Christ.

(f) Rev. Mr. Kellogg, Presbyterian, wrote of an itinerating tour taken with the venerable Mr. Ullman, one of the most experienced missionaries. They went a few years since into a remote part of

a native province, where the following state of things was discovered : "When we got to Jhansi, we found that the gospel had been already preached there, and in all the country round about, by a native Christian brother, Isai Das, a Brahmin, baptised fifteen years ago, by Rev. Gopi Nath Nandy of Futtehpore. For three years past he has labored faithfully in Jhansi and the country round-about, itinerating in all directions a hundred miles or more. And what is the most encouraging thing about this work is, in all this he has been entirely independent of any salary, laboring with his own hands, and thus supporting himself and paying the expenses of his own work, except, indeed, as some of the English residents of Jhansi, who all bear emphatic testimony to his zeal and faithfulness, have assisted him by voluntary contributions. As the fruit of his labor, not only has the word of God been preached throughout all Bundelkhund, but he has also baptised twenty-eight persons. Most of these converts are much scattered, one, two, or three in a village, so

that any organization has been impossible. But in one village, in the native state of Gwalior, some fifty miles north-west of Jhansi, he has baptised ten persons. Of these, one is a Brahmin, with an ordinary Hindu education; the rest are illiterate villagers. In this case, Isai Das went to work, as I conceive, exactly on the apostolic model. He told this Brahmin, Kasi Ram, whom they all respected, that he must take the charge of the church, to advise and instruct them as far as he was able; so they all gather every evening and on the Sabbath day, when Kasi Ram reads the New Testament, sings Christian *Bhajans*, and prays with them. None of their own houses being suitable for the purpose, Isai Das told them they must build a church, to which every one must contribute something. This they cheerfully did, raising Rs. 5, to which Isai Das, acting as a Board of Church erection, added Rs. 5, and Antri rejoiced in a church which cost Rs. 10 (\$5.) Their music is still very primitive, in strictly native style. Isai Das had access to every native

Raja in that region of India except Sindhia, of Gwalior, and was always welcomed by them.

(*g*) The Methodists of Moradabad found a large community in the outlying villages who called themselves Christians, though they could give no account of the origin of the title amongst them, and were worshipping idols like their Hindu neighbors. They wished to have their children taught true Christianity.

(*h*) The Presbyterian missionaries of Futteharh found in the Saadh a class of people whom no missionary had visited, thrown off from the Brahmanic community, following a leader who was instructing them in a religion which was neither Hindu, Moslem, nor Christian, but was more Christian than anything else. They sought and readily accepted Christian instruction.

(*i*) A Baptist missionary in East Bengal, reports the discovery of a sect as follows: Thirty years ago to Sree Nath, in Bikrampur, was revealed the three names of Father, Son and Holy Spirit. By the help of the Holy Spirit, he did

many wonderful works, giving sight to the blind and delivering people from various diseases. When Sree Nath's hour of death approached, he gave this command to his own disciples: "Keep in love and friendship with the missionaries and Christians, because they and we are the disciples of one Guru." These Satya Gooroos, as they call themselves, are in the habit of reading the Bible and praying together and confessing Christ to the Incarnate God. "We believe in Him. By our prayers many diseased people get deliverance and have health restored. If any one among us is guilty of fornication or other grievous sin, we put him out of our congregation, according to the Apostle Paul's command, but if he forsake his sin, we receive him again according to the apostle's instructions."

We have numerous accounts of like Semi-Christian communities in almost all parts of India. "Who taught you about Christ?" asked a missionary of an intelligent woman amongst the Kols in Central India. "Who?" was the reply, "Why this teaching is all over the country."

Non-Christian Anticipation of the Triumph of Christianity in India. — Amongst noteworthy impressions made on the native mind is that of a general expectancy of the general prevalence of Christianity, which is found in widely separated parts of the country, in communities disconnected from each other, and often in places remote from the Christian missionary, and from all traceable connection with direct Christian effort. These indicate that Christianity has made a deep and widespread impression on the native mind, and are in turn an element of power in its future progress.

The brilliant conquests of Cortez in Mexico were largely attributable to the religious anticipations of the people that the god who was to inaugurate the Golden Age was to come from the east, and the force of the Aztec was abated by the thought that the Spaniard, with his strange appearance and appliances, might possibly be his anticipated Benefactor. Similar prophetic myths among the Karens, had created expectancy of spiritual and

temporal help, which has proved to be a great factor in their conversion. It is something therefore—it is much—that this profound, semi prophetic impression has been so generally made on the non-Christian natives, of the irresistible progress of Christianity in their land.

In no other country are there so many convinced of the truths of Christianity who are counted with the opponents of it, and in no other heathen country is there so general anticipation of the ultimate triumph of Christianity over other forms of faith.

“Do not take so much trouble ; our folks will soon become Christian even if left to themselves,” said a Hindu woman in the zenanas of Calcutta to Miss Britain. “Only have a little patience, and all the Hindus will become Christians,” said another Hindu woman to Mrs. Page.

“We believe we speak the simple truth,” said the Lucknow *Witness*, “when we say that millions of natives are firmly convinced of this. We have found it an accepted belief in the most remote

mountain hamlets where no European had ever penetrated, and we find it received as an inevitable event of the near future in every city and town of the plains."

Rev. Dr. Waugh of Lucknow says: "A deep and wide-spread conviction seems to prevail, not only in cities, but also in the country places, among the villagers, and, indeed, throughout all classes, that a day of overthrowing of the old religions and effete faiths, of the breaking-up of old forms, is at hand. The common people speak of the coming day of overturning, and seem not dismayed at its approach, but announce themselves as ready to join in the van, indeed are only awaiting its coming to break away from their present thralldom and bonds of caste."

A company of educated natives, none of whom were Christians, met five Sundays in succession in Calcutta to discuss the question, "Is it likely that Christianity will become the religion of India?" At the close, a vote was taken, and it was unanimously declared in the affirm-

ative. They seemed thunderstruck with the result of their own deliberations. One of the gentlemen, a head-master of a government school, got up and said, "Then what are we here for?" This was echoed by all present. They broke up, and never met more.

Dr. Tracy of the Madras Mission, noting the changes after forty years, testified to "the prevailing feeling among intelligent natives that Christianity is ere long to become the prevailing religion of the country."

A thousand miles or more from Dr. Tracy's field, Rev. Mr. Sheriff of the Lahore Divinity College writes: "It is curious to notice how thoroughly possessed the Muhammadans of the Punjab seem to be becoming with the expectation of the triumph of Christianity. One man actually urged this as a proof of Muhammad's inspiration and power of predicting, as there is a tradition that he foretold that Christianity would prevail throughout the world."

Miss Blackmar of Lucknow, tells of a Hindu

gathering she witnessed in a place crowded with temples and other tokens of idolatry. The native Gospel preacher, however, as he addressed the audience on this occasion under the open sky, was heard by a large number outside the company of believers, who, at the close, acknowledged that, though they would not yet call themselves Christians, the time was drawing near when all India would yield. Then, before separating, following their custom, this crowd of Hindus raised a shout of "Victory!"—not to the gods, as usual—but to Jesus. "*Yisu Massih ki ja!*"—"Victory to Jesus the Saviour!"

It is an amusing, yet not uninformative illustration of the percolation of Christian thought amongst the masses of the people, and of the way in which they are coming to keep unconscious step in the quick-march of Christian conquest: that when a few years since, the hereditary priests of the Mysore Raja, were going to the palace to perform their sacred duties, with Brahmins heading the procession and respectable citizens composing

the train, there was a band of music at the head of the procession playing, "Dare to be a Daniel!"

Dr. Mullens, than whom no man was more competent to speak on this subject, very significantly affirmed that "the greatest fruit of all missionary labor in India is in the mighty changes produced in the knowledge and convictions of the people at large."

The Rev. James Smith, (Baptist), of Delhi, states that "in India there are thousands and tens of thousands who have never joined the Christian Church, but who are Christians in heart. There came to me the other day a well educated man, one of good position in Delhi. He was a man, too, in a Government college, and he is reading for a degree. He said, 'I am a Christian. I believe in the Lord Jesus Christ. There is no life that has ever been depicted on earth that can compare with the lovely, perfect life of Christ. But,' he said, 'I have got an aged father and a mother. We form part of a large family. By remaining where I am I can affect the whole.

I can go on teaching the whole. Your zenana ladies are teaching my wife; she has some considerable influence over my mother. I do believe in Christ, but I cannot be baptised, for if I was I should break up my family and bring the grey hairs of my father and mother in sorrow to the grave.' There are thousands of these. And so it is wherever you go. Go into the railway carriages and there you hear men talking about Christianity. Travel through the lonely parts of the land, and men talk about Christianity. It has become a general subject of conversation; and the spread of truth has been far greater than any of the statistics for a moment explains."

Bishop Marvin of the M. E. church, south, visiting Ceylon, observed the same drift of thought there. He wrote :

"I am told that it is not an unusual thing for a man to say, 'We cannot embrace your religion, but our children will.' Many of them seem to feel the power of Christ's coming. They see that the advance of Christian ideas is irresistible. Their

minds are adjusted to the triumph of Christ as to a destiny, and this feeling facilitates Christian work, and must hasten the result."

Mass Movements.—We have elsewhere shown the tendency amongst the people of India to move in mass. The convictions of one man before they lead him to action, will have probably become the convictions of a score or a hundred other men. The grand tabulated results to which we have referred, have nearly all been reached through just such mass movements, and indicate that the other and wider general preparation over the country at large, may result in yet more extensive simultaneous movements of the people toward Christianity. It was thus, the Karens moved toward Christ. Mr. Vinton labored but six years among them, and yet he saw between eight and nine thousand Karens worshipping in Christian assemblies.

Rev. Mr. Boerrusun, a Norwegian missionary laboring among the aboriginal tribes north-west of Calcutta, known as the Santals, a few years ago

wrote: "The Lord is doing wonders here. During the last few weeks I have baptised upward of five hundred persons, and every day from ten to a hundred fresh candidates present themselves, and are eager to be taught further in the truths of the gospel. Every one of them is an evangelist, doing all he can to get some one of his heathen brethren to share the blessing he has himself experienced. Many women come as far as twenty to thirty miles, and the whole land of the Santals seems to be under the mighty influence." This same missionary, according to the Lucknow *Witness*, in four months of 1872 baptised no less than fourteen hundred persons, converts from heathendom.

A hundred thousand Shanars, a devil worshipping tribe in South India, have accepted Christianity, and their "revival" meetings have been attended with remarkable physical phenomena, such as whip-like cracking of the hair, and violent jerkings, similar to those witnessed in earlier times at camp-meeting in Kentucky and elsewhere.

Rev. John Thomas Tucker, of the English Church Missionary Society, saw these same Shanars "destroy with their own hands, fifty-four devil temples, and build sixty-four houses for Christian worship."

These results came suddenly, but not till after twenty-five years of patient and apparently hopeless preparatory toil. The missionaries among the Santals labored for five years before they saw their first convert, and the wide and powerful communal awakening and conversion was a surprise to these missionaries themselves. Thus was it with the Baptist missionaries among the Teloogoos, in December, 1870, when "in the midst of harvest, men and women turned out by hundreds to hear about Jesus."

Thus was it too at Ongole. Look at the following:

1. In 1853 a missionary and his native preacher visited Ongole, 77 miles north of Nellore, and were reviled and stoned.

2. In 1865, twelve years after, that missionary

and another visited Ongole, and the second missionary remained and became resident.

3. In 1867 a church was organized at Ongole with eight members.

4. On March 15, 1878, the little church numbered 110, and the missionary says that he was not baptising anybody, though 1500 persons from near and far requested baptism.

5. On June 16, 1878, after careful examinations conducted through months, Mr. Clough, the resident missionary, and his native assistants commenced baptising the persons clamoring for it. One day they baptised two thousand, two hundred and twenty-two (2222).

6. Between July 6th and 16th they baptised eight thousand, six hundred and ninety-one!

Tinnevelly, in the extreme southern part of India, was the scene of a like marvellous movement. After twenty years of preparatory toil, in *seven months more than sixteen thousand souls placed themselves voluntarily under instruction with a view to Christian baptism!*

Dr. Caldwell, made a bishop, after fourteen years in India, reported: "We are at our wit's end for the means of instructing all these people. We have now congregations, larger or smaller, in 150 villages, in which not even a single Christian resided before."

In the Arcot mission, in a like brief period, 6000 souls renounced their idols and finally accepted Christianity, and the missionaries wrote: "Sixty different villages have sent forth on an average 100 persons to profess a willingness to follow Christ." In these two districts then, within a short period, 22,000 additions were made to the Christian community! What wonder, when this was told to an aged saint, he said, "Glory be to the Father! Glory be to the Son! Glory be to the Holy Ghost!"

We concede the difference between these rude tribes and the burnished Brahmanism and bannered Islamism of the Gangetic valley—for nine-tenths of the Christian converts are from the aboriginal stock—but we do not yield the logical force of

the precedent. Nor let it be forgotten that these races are, after all, the back-bone of the country. The populations everywhere move in mass if they move at all, the preparatory efforts have been wide-spread amongst other races where as yet we have not seen this communal action, yet what we have seen, more than suggests that like results are possible in other parts of India; that some day—perhaps not a distant day—all over India, there may be a wide spread Christian awakening. The up-rising may come with a rush, and there may not be Christians enough to show inquirers the way.

A native Hindu woman in Delhi said to one of the Baptist missionary ladies, “Are there not thousands waiting for one another?”

It is not surprising that so thoughtful a man as Sir John Lawrence, Viceroy and Governor General of all India, should have written in 1870: “It seems to me that, year by year, and cycle by cycle, the influence of these missionaries must increase; and that in God’s good will, the time

may be expected to come, when large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure and true and holy, will be converted and profess the Christian religion ; and, having professed it, live in accordance with its precepts."

Sir Charles Trevelyan, for twelve years an Indian official, is quoted in the life of Dr. Duff as having given the following opinion : "Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way ; by direct missionary education, and indirectly through books of various kinds, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

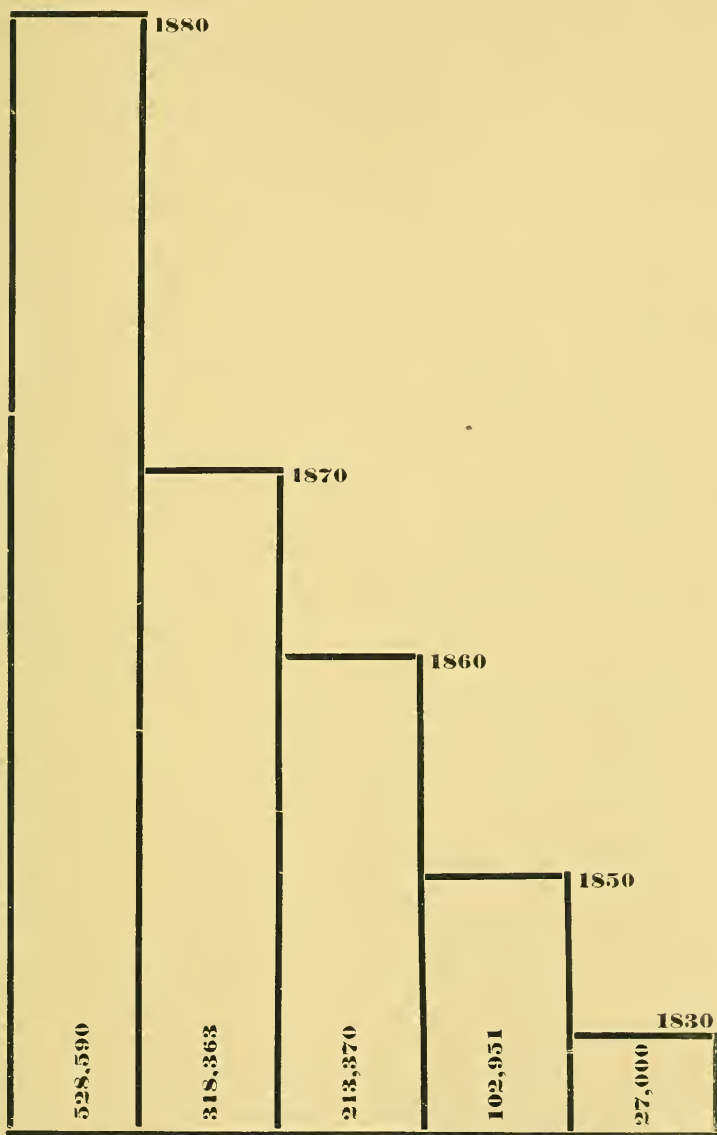
Native Christian Leaders.—Though the Christians are only a handful of people compared with their heathen neighbors, a rapid change is going on in their relative position and influence in society and the government. Should they advance proportionately in the future as in the past, in the course of two or three generations they would take the intellectual lead of India.

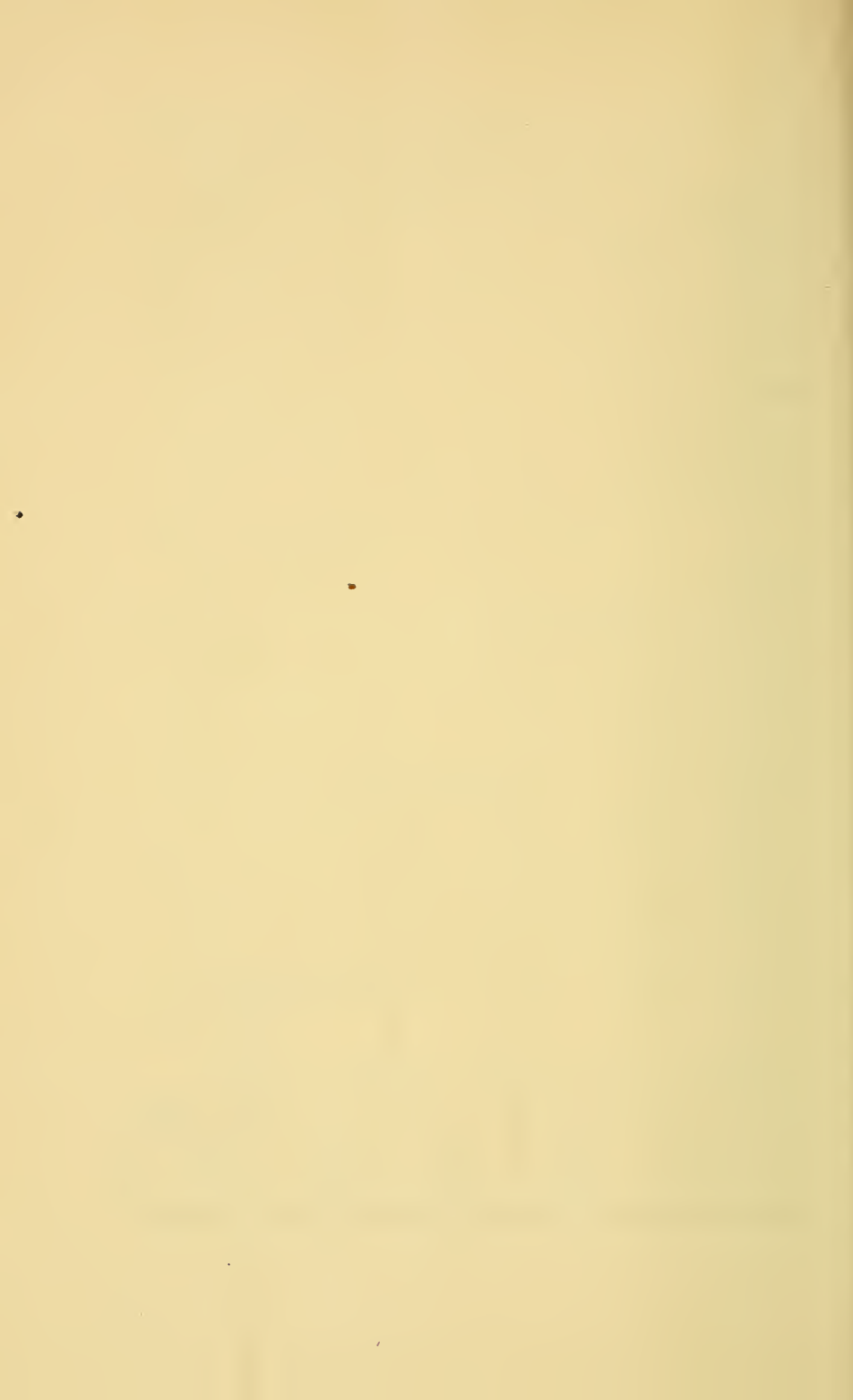
The Bangalore Conference said: "Primary education has made great progress amongst the native Christians, every year scores of both sexes pass the Government Teachers'-Certificate-Examinations and take a large share in the education of the masses, not only in Mission, but in Government, Municipal and Local-Fund schools."

Out of 140 students graduated by the Government college to B. A. degree in 1878, 14 were Christians.

Christian students are not relatively deficient in their intellectual vigor. In the University examination of 1882-3 the per-cent. of Christian graduates was in excess of that of the Brahmans

*COMPARATIVE GROWTH OF THE NATIVE
CHRISTIAN COMMUNITY, IN FIFTY
YEARS.*





The relative numbers of Brahmans, non Brahman Hindus, Muhammadans, and Christians, who passed the various examinations of the Madras University, is very striking. The four classes stood respectively as follows: 2,702, 1,303, 106, and 332. The percentage of passes among the Christians was 45.4, and among the Brahmans only 35.04, while the other two classes were still lower. In the First Arts' examination the Christian average was 59.6, the Brahman 34.02, and other Hindus 32.1. In the B. A. examination the Christians held their advanced position, while the Brahmans gained largely.

The future wives and mothers will hold powerful sway over India's mind and heart. In this special department Christianity is making long strides on Hinduism by the education of females. The census of the Northwest Provinces in 1880 showed the proportion of males and females "able to read and write" to be 43 to 1. Distributed amongst the people according to religions, however, it stands thus: Amongst Hindus able to read

and write, there was 1 female to 79 males ; amongst Muhammadans 1 to 55 ; amongst Christians 1 to 2.

The Theological Seminary of the Karens has been left in charge of natives and suffered no loss. In the Jaffna College of Ceylon, and in the Tamil seats of learning, natives have been successful professors. In the great Conferences of Christian Missionaries at Allahabad, Calcutta and elsewhere Christian converts from various castes of Hindus and Muhammadans, sat side by side as peers with graduates of Oxford, Cambridge, Yale, Princeton, Williams and Middletown Universities.

We must remember the possible influence of a great leader over such peoples as are in India. Ko Thau Byu and Quala in Burmah were mighty leaders of their people. What may not some native leader, competent for the emergency, do in directing a general movement toward Christianity ? It is always possible that from among the multitudes thronging the bazars, dreaming in the jungle, pondering philosophical problems, some one may be arrested by a tract, instructed in the

school, trained in the seminary, with a head like that of Loyola, and a heart like that superstitious monk of Wurtemberg, who redeemed half Europe, and, dying, bequeathed to the world a Protestant Church and an open Bible—who, we say, with a head like that of Loyola, and a heart stirred like that of Luther, subtle with all the subtlety of the East, wise with all the practical knowledge of the West, shall be to his people what no foreign evangelist can ever become, the leader of a grand Christian reformation, revival, or awakening, which shall sweep from the Himalayas to Cape Comorin, and from sea to sea. One such Christianized Hindu might revolutionize all India. One such converted Moslem might reorganize half of Asia.

To say nothing of the supernatural force promised in prophecy, and looking only to human means, it has been asked, If Muhammad were possible, why is this a dream? Such is the combination of disturbing forces in India that one Turanian Peter the Hermit, might break in pieces

all Hindu systems, one Bengali Chrysostom might move and re-mold the mighty masses of the Ganges, one Tamil Whitfield might sweep Southern India with revival flame, one Indian Wesley might inaugurate on the plains of Hindustan a numerically mightier Methodism than Europe or America has yet seen.

Woman's Work.—It should be borne in mind that the results tabulated have been reached, while our agencies have been limited to one-half of the population. The women have not until recently been directly accessible to missionary agents. Women are the conservators of religion whether the faith be a good or a bad one. India women have been great conservators of the religions of the land.

The Census Report of the Madras Presidency contains the following :

“There can be no reasonable doubt but that the religious fairs and festivals of the country are maintained mainly through the influence of Hindu women. Their ordinary life is dull and cheerless,

and the pilgrimage is looked forward to, for months, as the only relief from the routine of home duties." They restrain the men from adopting Christianity, and bitterly antagonize them when they do.

They do not lack in quality of character, and clearly the element of "grit" is not wanting. Widow-burning was often purely voluntary and was generally esteemed heroic. In the Bengal Presidency alone in the year 1817 no less than 700 widows are said to have been burned alive, and Sir Bartle Frere declares that "even to this day widows would be quite ready to burn themselves on the funeral pyres of their husbands were they not prevented by the strong hand of the British Government." He argues that there is a "great future for the women of India when properly educated." The rapid development of the agencies for reaching these women, within a decade, is almost phenomenal.

MISCELLANEOUS RESULTS.

Christian civilization has made powerful inroads on heathenism in India. The late Keshub Chunder Sen put it well in his "India asks—Who is Christ?" when he said: "Is not a new and aggressive civilization winning its way day after day, and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India."

The extraordinary resemblance between the decline and fall of Paganism in the Roman Empire, and what has been going on for a century, and is still going on in India, has been repeatedly pointed out.

Reforms.—The India of to-day is not the India of the books. The very air is full of restlessness and change. European education is breaking up old systems; English legislators are steadily teaching the equality of man; Western medical science is displacing muttered incantations; fifty millions of Hindus have defied caste and

tried the railway ; the penny-post and telegraph are exposing idolatrous shams. Eighty years ago, infants were publicly thrown into the Ganges ; while young men and maidens decked with flowers were slain in Hindu temples, or hacked to pieces and distributed as a sacrifice to the god of the soil, and lepers were buried alive.

Christianity more and more pervades the Government itself. In 1812 the Indian Government ordered two missionaries expelled from the country, and later three others. An early Governor General said : " The man who would be mad enough to think of teaching religion to the natives would shoot a pistol into a magazine of gunpowder." But in 1872 the Government of India said in its report to the British Parliament that it could not " but acknowledge the great obligation " under which it was laid by the benevolent exertions of the Missionaries.

Widow burning is a very old custom in India. It went on till Lord William Bentick said, " You shall not burn any more women." When Sir

Charles Napier was in Scinde a group of natives were preparing to burn a widow, and he sent them word that he would not allow the sacrifice. "The British Government," said they, "promised that they would not interfere with our sacred religious customs, and we don't interfere with yours." "Very well," said Sir Charles, "as it is your custom to burn widows, go and prepare the funeral pile and burn the woman; I won't prevent you; but my country has a custom; and when men burn women alive, we hang the men and confiscate their property; and while you are preparing the funeral pile I will get the gibbets ready and hang every Brahman concerned in the burning."

When Sir John Lawrence was making the land settlements of the Punjab, as each man took his lease he made him touch the pen and swear aloud the triologue of the British Government:

- "1. Thou shalt not burn thy widows.
2. Thou shalt not kill thy daughters.
3. Thou shalt not bury alive thy lepers."

“Come to the meeting that is to be held” at such a time, said Keshub Chunder Sen to Rev. Dr. Murray Mitchell in Calcutta in 1883, “and you will hear me utter sentiments for which I should have been hissed off the platform five years ago.”

Forty years ago no respectable Hindu family would have permitted a daughter of the house to approach any Mission premises. But Rev. E. E. Jenkins said in 1877, “The other day 113 caste girls were brought into the mission house to see me, and to be examined in the New Testament; 14 of them were young Brahman ladies.” And this was in a comparatively isolated town remote from the tidal wave of great changes which has swept the great cities.

These Reforms are of Distinctively Christian Origin.—Lest we be thought more advocate than judge in ascribing these reforms to Christianity, we introduce three wholly dissimilar witnesses to our view:

The Missionaries themselves have instigated

many of these reforms, and Christianity has forced an advance through a variety of agencies.

“The movement of religious reforms,” said Max Muller in a lecture in Westminster Abbey, “which is now going on [in India] appears to my mind the most momentous in this momentous country. If our Missionaries feel constrained to repudiate it as their own work, history will be more just to them than they themselves. And if not as the work of Christian Missionaries, it will be recognized hereafter as the work of those mission Christians who have lived in India, as examples of a true Christian life, who have approached the natives in a truly missionary spirit, in the spirit of truth and love; whose bright presence has thawed the ice, and brought out beneath it the old soil ready to blossom into new life.”

Sir Bartle Frere, after ruling millions of natives in India, expressed the same opinion in his lecture July 9, 1872, and added:

“It is not I alone who think so. You cannot gain the confidence of any thoughtful, honest,

educated Hindu, without finding out that this is his conviction. He may put subsidiary causes in the foreground. Our superior military strength—our freedom of political and social thought and action—our railways and other means of rapid intercommunication—our free press—our all-embracing literature and open education—our uniform laws,—these and many other agencies will occur to him as the most efficient solvents of his ancient social system. But he instinctively feels what we ourselves are sometimes slow to perceive—that all these institutions and agencies are somehow the products and offshoots of our religion—that Christianity is logically and legitimately the foundation, the well-spring of influence under a hundred shapes, moral and material.”

The eloquent and able Hindu reformer, Ram Chunder Sen, in his remarkable lecture on “India asks—Who is Christ?” testifies thus :

“It is not the British Government but Christianity that is forcing these changes. * * *

You are mistaken if you think it is the ability of

Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics ; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet, nor the fiery cannon that influences us. * * Christ rules British India and not the British Government."

It is not surprising therefore that Max Muller should have said : "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted the Gospel."

Hinduism is Disintegrating. — Hinduism stands helpless before these changes. As a religious system it has no sacred fire that can be fanned into flame to rekindle the "beliefs that go flickering out on every side."

It seems as if Hinduism would die in this new element, says Sir Alfred Lyell, "as quickly as a net full of fish lifted up out of the water."

"The younger men do not much mind caste rules ; not more than we can help," said a young man to an English traveller. "Those who learn

English," he said "do not believe in idols." The head of a native college testified to his belief that every one of their students who left them knowing English had ceased to believe in Hinduism. Rev. E. W. Parker put the question to a class of educated young natives in Calcutta: "How many educated young men believe in the Shastars?" And the answers came unhesitatingly "Not one in a hundred;" "Not one in a thousand."

A native Professor in Bombay in a public meeting of natives made the following admission: "Hinduism is sick unto death. I am fully persuaded it must fall. Still while hope remains let us minister to it as best we can."

The Census Report compiled for the India Government in the Madras Presidency, by Surgeon Major Cornish, declares concerning the population of over thirty millions, occupying this territory of more than 158 square miles:

"The age of hero deification is already passing away. The magnificent temple erected in past

ages in honor of Siva and Vishnu, or their human personifications, are slowly succumbing to the destroying hand of Time. New temples, on a scale of grandeur, equal to those of former eras, are unknown. The traveller through our southern districts will find many examples of noble buildings crumbling into decay, but he will see nothing in modern Hindu architecture to call forth his admiration, or to impress upon him the conviction that there is vitality and progress in Hinduism. The few buildings of the modern class are mean in structure and design, and mostly dedicated to village deities, whose peculiar claims to the worship of the people are unknown beyond the immediate neighborhood. * * * *

“The general decay of Hindu temples throughout the country is but a visible sign of the waning vitality of the religion itself. Among the classes already influenced by western ideas, Hinduism is practically dead. Neither Deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. The day is

probably not far distant when a great religious revival—a shaking of the dry-bones of Hinduism—shall occur.”

Brahmoism.—A prominent phase in which this disintegration of Hinduism is observed is seen in the patch-work of reform which is spoken of as Brahmoism. The three epochs of this movement may be readily grouped around three names.

1. *Ram Mohun Roy* was born in Bengal in 1774, brought in connection with missionaries, and led to examine the Shastars in search of truth. He discovered that many of the religious notions and practices of the people such as the doctrine of transmigration, caste and others were not to be found in the oldest original scriptures. He attempted to reform Hinduism by bringing it to this Vedic standard. He was persecuted and driven from India to England to escape martyrdom at the hands of his countrymen. He was one of India's noblest sons.

2. *Babu Debendranath Tagore*, eldest son of a well known merchant and landholder, abandoned

his prospects in business to champion this cause, and it passed to its second stage, in which the infallibility of the Veda itself was doubted, and the reform took its stand on intuition.

3. *Babu Keshub Chunder Sen*, born in Calcutta in 1832, belonged to a well known Vaidya or Medical caste. Born in a family of idolaters, trained in Hindu superstitions and prejudices, at eight years of age he entered the Hindu college in Calcutta and continued his English studies up to the first class of the Presidency college. He became acquainted with the Bible, wrote short hymns and prayers, and at the age of twenty (1858) joined the "Samaj" or "Society" of these reformers.

The movement now became one of social reform, of which female education, the re-marriage of widows and opposition to child-marriage were prominent features.

The older members of the Samaj opposing these changes, Keshub Chunder Sen headed a division which seceded and organized the *Brahmo Samaj*. In 1878 a secession from this Samaj in turn, took

place, in opposition to the tendency to accept Mr. Sen as an infallible authority, combined with objections to the constitution of the Society. The oldest is known as the *Adi Samaj*. That headed by Mr. Sen is styled the *Brahmo Samaj*, or now, the "New Dispensation." And the third and latest is called the *Sadharan Brahmo Samaj*.

Roughly speaking, the doctrines of these three organizations are the same. They reject special objective revelation as "impossible." God is a Father; happiness comes from fulfilling duty and forsaking sin. Punishment follows sin, but it is purifying and remedial; meditation and prayer conduce to the same end. They reject all mediation and intercession.

They differ on questions of social reform, on the idea and mission of the movement itself, and on church government and organization.

They profess to renounce superstition, paganism, monstrosities and absurdities, abjure atheism and materialism, Buddhism and Hinduism; regard Christianity as one of several ways leading to

truth, the Vedas being another, and hold that though this truth is nowhere definitely revealed, the adherent's mind is a mirror to catch rays of it.

There is a dreaminess, haziness or mysticism about the whole, very attractive to the oriental mind. Various opinions of the value of this movement obtain. Sir Alfred Lyell thinks it likely to become the religion of the immediate future among the educated classes of Hindus, but that it will hardly supplant Hinduism among the masses for a long time to come."

He notes that it "clearly has a political meaning, which is this, that the India nation emancipated from British leading strings should govern itself," but thinks this "too far ahead to belong to practical politics."

The question whether this new movement is favorable to the reception of Christianity, divides those best able to judge of it. To some it seems only a rebound of a mind suddenly loosed from hoary superstitions; to others it appears as a half-step toward Christianity; to others still, it is a

substitute for Christianity, a fresh device of Satan which praises Christ as a Saviour and yet accords him only patronage among inferior beings, the full-blown system being only a mischievous delusion which fortunately has made no considerable progress affecting the community at large, and whose defections and divisions will preclude its being a great popular movement.

Muhammadanism is Materially Affected.

—A similar disturbance and modification of the Muhammadan community is observable. In the Koran Muhammad recognizes, in more than 150 passages, the Old and New Testament and prophets, eminently ascribing authority to Jesus Christ, and claims that himself is the *Paraclete* promised by Jesus. A liberal school of thoughtful students among them study the Christian Scriptures and evidences, seeking to reconcile the two. An authority says:

“The Muhammadans of the Punjab predict the second coming of Christ; only they think that He will establish Islam. They say ‘There is no

Mahdi (deliverer) save Jesus the son of Mary.' One Moslem officer said to Mr. Gordon, of the Church Missionary Society, 'When He comes I will lay my turban at His feet;' and taking it off, he gracefully suited the action to the word. An old Sikh stopped Mr. Gordon on the road one day, and said: 'When is Christ coming?'"

This does not mean that Muhammadanism is numerically declining in India, for it is not, but it does indicate that we have found an entering wedge to its thought.

OPINIONS OF EMINENT LAYMEN.

Lord Lawrence entered India in 1830, at the age of 19, in the lowest ranks of the civil service, and worked his way to the top, having to deal hand to hand with the common people, levying taxes, holding courts and ferreting out crimes, till it became a proverb amongst them: "*Lord Lawrence knows everything.*" He knew Sikh and Mos-

lem and Hindu from Calcutta to Peshawer, and boldly declared :

“I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined.”

Sir Herbert Edwards, in Exeter Hall in 1866, said :

“God is forming a new nation in India. This is clear to every thoughtful mind. While the Hindus are busy pulling down their own religion, the Christian church is rising above the horizon. Amidst a dense population of 200,000,000 of heathen, the little flock of native Christians may seem like a speck, but surely it is that little cloud out of the sea like a man’s hand which tells there is to be ‘a great rain.’ Every other faith in India is decaying. Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and by God’s grace, will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they

stood the test without apostasy ; and I believe, that, if the English were driven out of India to-morrow, Christianity would remain and triumph."

Sir Donald McLeod, Lieut.-Gov. of the Punjab, said :

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made ; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality."

Sir Bartle Frere, Gov. of Bombay, said :

"I speak simply as to matters of experience and observation, and not of opinion—just as a Roman Prefect might have reported to Trajan or the Antonines ; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Muhammadans in India, is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more

extraordinary than anything you or your fathers have witnessed in modern Europe."

Lord Napier, Governor of Madras in 1871, reports :

"I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teaching, I have seen the beauty of his life. The benefits of missionary enterprise are felt in three directions—in converting, civilizing, and teaching the Indian people. 1. *Conversion*.—The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. 2. *Education*.—In the matter of education, the cooperation of the religious societies is of course inestimable to the Government and the people. . . . Missionary agency is, in my judgment, the only agency that can at present bring the benefits of teaching home to the humblest orders of the population. 3. *Civilization*.—It is not easy to over-rate the value in this vast empire of a class of Englishmen of pious lives and disinterested labors, living and moving

in the most forsaken places, walking between the Government and the people with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."

The Indian Government Report to Parliament, on the "The Material and Moral Progress of India in 1871-72" contains the following:

"The labors of the foreign missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick." * * * The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India and in the several other dialects; they have largely stimulated

the great increase of the native literature prepared in recent years by educated native gentlemen."

The report furthermore testifies that: "No statistics can give a fair view of all that they have done. * * The moral tone of their preaching is recognized and highly appreciated by multitudes who do not follow them as converts." They "bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood."

Sir Richard Temple, late Governor of Bombay, was for nearly 30 years in India, serving in every province of the Empire but one, and employed in various capacities under all departments of the State, being in succession Chief Commissioner of the Central Provinces, Finance Minister to the Government of India, Lt. Governor of Bengal and Governor of Bombay. His book, "India in 1880," gives perhaps the fullest and most comprehensive account of India as it actually

is, that can anywhere be got. Thousands of Europeans have served under him. He says :

“I have been acquainted with the missionary station throughout the length and breadth of the country. I believe that a more talented, zealous and able body of men than the Missionaries of India does not exist.” * * * “I do not say there are no failures but the percentage of failure is as small as in any other departments of the public service.”

Of the character of native Christians he says :
“I do not claim for them any unusual display of Christian graces, but they behave as well on the average as Christians in any land. If you appeal to the magistrates in India they will give the native Christians everywhere a good character.”

* * * * *

“Again they have never scandalized their Christianity. * * * We do not hear of apostates among the native Christians. When the Sepoy revolt and the subsequent war spread over the land, and many were tempted to apostatize, were

threatened and exposed to danger, they stood firm to their faith, and there was no noteworthy instance of apostacy whatever."

* * * * *

As to the result of missionary expenditure he testifies: "As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and having administered provinces which contain, first and last, no less than 105,000,000 of British subjects, that is, nearly half of British India, I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department; and of all the hundreds of thousands of officers I have had under my command, I have never seen a better body of men than the Protestant missionaries. I say this also, that of all the departments I have administered, I have never known one in which a more complete result was got from the expenditure than in that great, that grand department which is represented by the Protestant missions."

Of the trustworthy character of missionary returns, he remarks : "I say that of all the statistics that are published by the missionaries you have absolute, official verification ; that the census of the native Christians of India is as trustworthy as the census of the population of British India itself, that all the main facts upon which you rely if you give your subscriptions are as certain as any financial, or commercial, or political, or administrative fact whatever."

The *Pall Mall Gazette* says : "Statistics have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was unsuspected by the general public. The report shows very honestly that the missionary work in India is an educational quite as much as a proselytising enterprise."

A Late Governor of Ceylon, says :

"I know of no country where missionary enterprise is doing better work than here, or where there is less of the *odium theologicum*."

The Government Report on Tinnevelly District, 1874, says :

“The Protestant missions have made rapid strides in recent years in the conversion of the inhabitants to Christianity.

Sir William Muir, late Lieut. Governor of the Northwest Provinces, says :

“Thank God, a marvelous change has taken place within the last half century; and while to this happy result various agencies have contributed, a powerful influence—one might be bold to say the most powerful of all the influences at work—has been the missionary attitude of the Church in asserting for our holy faith its legitimate supremacy as the regenerator of mankind.”

* * * * *

“Thousands have been brought over, and in an ever-increasing ratio, converts are being brought to Christianity. And they are not shams nor paper converts, but good and honest Christians and many of them of a high standard.”

HINDRANCES.

Twenty years after Gordon Hall's arrival at Bombay, he wrote that "the number of true converts from idolatry had been less than the number of valuable lives that had been sacrificed in the rescue." Now the number of Christian converts is doubling on itself with each decade, but the work is only fairly begun. The native Christian community can scarcely be said yet to be a recognized power in the land. Our diagram, showing the enormous disproportion of the non-Christian to the Christian population of the land, furnishes an ordeal for faith. We are dealing with forms of civilization that are hoary with age, with customs that have been grooved into the life, with prejudices that have warped the mind, and with superstitions that have awed the heart of millions of people for hundreds of generations and through centuries too remote for history.

It is idle to think they can be uprooted in a day. Lord Lawrence has pointed out that the

rule in India left the masses as strongly wedded as ever to their system of caste and to their religious beliefs and rites. Christians should prepare for prolonged and powerful opposition.

It were difficult to tell whether tenacity or pliability affords the greater obstruction to reform. The steam engine is a "democrat," and a new Juggernaut, crushing caste and defying prejudice, yet the Hindu has been accustomed, in this "Black Age," to modify his usages to meet exigences. No Brahman should, yet hundreds of them do, make their livelihood as writers. The grip of the twin tyrants custom and caste is only relieved in order to get a new hold. The steam engine speeds the missionary to his work, but thousands on thousands, who could not spare the time or endure the exposure of the old pilgrimage to famous shrines and bathing ghats, are borne as on wings to participate in these ceremonies. The author has sat in railway carriages with hundreds of Hindus, who raised a shout like the noise of many waters on reaching specially sacred spots on the Ganges.

Our mission presses are multiplied, but we have no monopoly of this method of approach to the Indian mind. India skies are being darkened with leaves which are not "for the healing of the nation." Modern printing and publishing facilities are being utilized to make them a new and terrible energy for the dissemination of heathen and infidel beliefs. Hindus and Muhammadans are every year scattering thousands of pages in defense of their respective faiths. Publishing houses, with shrewd priests for writers and canvassers, find the publishing of evil books to be a lucrative business. One Hindu prince not long since caused the publication and distribution at his own expense of a million of tracts; and a Muhammadan presented to a publishing house at Lucknow about \$4,000 to encourage the production of Muhammadan literature. Of the 103 native newspapers published in the Northwest Provinces of India, all but two are antagonistic to Christianity. The burden of Hindu literature is the heroic deeds of heathen gods, with a coloring

of deceit and sensuality which panders to and cultivates the most immoral sentiments and lives.

THE HOUR.

1. The Hour and the Peril.—The question of success is not, however, to be determined in India. The peril lies nearer home, and is admirably pointed out by Sir Alfred Lyell in the following, the italics being ours :

“Some may think that Christianity will, a second time in the world’s history, step into the vacancy created by a great territorial empire, and occupy the tracks laid open by the upheaval of a whole continent to a new intellectual level. But *the state of thought in Western Europe hardly encourages conjecture that India will receive from that quarter any such decisive impulse as that which overturned the decaying paganism of Greece and Rome.*”

In India all things are ready. Providence is long strides ahead of the laggard church of the

west. The ignorance and apathy of church regarding the situation is the source of alarm. "The hour strikes" and we are not "on time."

2. The Hour and the Privilege.—It is perhaps eighteen centuries since the church was challenged with so remarkable an opportunity for advance as in India to-day. The whole common opinion is thrown up for a re-moulding, the whole common manners for re-adjusting, the whole common faith for re-questioning. Such periods in such societies are rare. The moulding power may, by simultaneous voluntary effort of the churches of the West, be made a Christianizing one. It is a case for *race* regeneration. So far, as Hinduism is concerned—and it represents more than three-fourths of the population of a territory larger than all Europe—never, since the Aryan race, with its peaceful and pastoral habits, first made its way into this peninsula, down through all the long line of its succeeding history—a history replete with more of event than that of any people besides—never in all the long line of its

full and overflowing history, has God so *fused* these masses for moulding by a Christian hand; never has he given so high a commission concerning this people to the Christian church; never were India's blind and bewildered masses flung so beseechingly before her, as now. Now, in a sense never known before, we may speak, and as at no other time, have chronic prejudices start aside, mute and meek, at our bidding; now, we may touch, as with prophet power, the upturned skeleton of the ages, and have it start into life.

If the church will fling away her weapons because of the meagre statistics of individual conversions, then had she better have never broken lance with India's packed society and patriarchal prejudices; but if she is willing to address herself to the work of the world's redemption with that daring which knows no defeat, yet with that patience which waits the slow marchings of Providence along the centuries, if she be but willing to do man's duty, in connection with God's opportunity, then *India, to-day*, affords one of the ripest

and richest and rarest places for her tears and for her toil that ever she will find in all the Providence of God.

3. The Hour and the Duty.—The Master himself guarantees our success. It is a tempting prize that the rich offerings at the shrines of Southern India may be turned to the treasury of the Lord; that the temples of Benares, the mosques of Delhi, and the golden shrines of Umritsur shall be given to the worship of our *Aratar* and Prophet-king.

But "suppose we had no success," asked the now sainted Bishop Thomson, "hath not God commanded and shall not we obey? * * * Can we see man debased, self-corrupted, self-mutilated, self-imbruted, self-damned, and not speak? Though no man hear and no man pity, you must plead, though you tell your truth and sorrow to the stones."

India is too fair a gem to adorn any but the brow of Christ. It was one of her own sons who, touching but the hem of Christianity's garment,

said : " None but Jesus ; none but Jesus ; none but Jesus ever deserved this bright, this precious diadem, India ; and Christ shall have it."

THE APPEAL.

The great council of missionaries in Calcutta, at the close of 1881, makes the following appeal to Christians in Europe and America :

" This conference is deeply impressed with the vastness of the work which remains to be performed before India can be won for Christ. Even in the great centers of population, where there is the largest number of missionaries, there are far fewer laborers than are imperatively required ; while many districts, with more than a million of inhabitants, are left to the care of but one or two ; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labor, but no

laborers to take it up ; and the numerous representations from all parts of the mission field in India, Burmah, and Ceylon, who are here present, feel that an earnest appeal must be made to the churches in Europe and America for more missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the home churches and societies ; and in the great Master's name, they urge with all the emphasis in their power, the necessity of every effort being made to send forth a largely increased number of laborers into this vast and most important field which is 'already white unto the harvest.' "

It is something, it is much, that a Christian queen rules India, that Christian legislators formulate Christian laws for the land, that Christian courts administer the principles of Christian ethics, and that Christian armies protect all the ambassadors and disciples of Christ, but it remains for the Christian church to see to it that

INDIA IS GIVEN TO CHRIST FOR "A POSSESSION."

APPENDIX.

TABLE I.

MISSIONARY SOCIETIES AT WORK IN INDIA.

1. American Baptist Missionary Union.
2. Karen Home Mission.
3. American Free-Will Baptist Missionary Society.
4. Baptist Missionary Society and Indian Home Mission.
5. General Baptist Missionary Society.
6. Canadian Baptist Telugu Mission.
7. Strict Baptist Mission.
8. South Australian Baptist Missionary Society.
9. Basle Missionary Society.
10. Society for the Propagation of the Gospel.
11. Church Missionary Society.
12. Oxford Brotherhood of St. Paul.
13. The Bishops Mission.
14. Missions under the Local Clergy.
15. American Board of Commissioners for Foreign Missions.
16. London Missionary Society.
17. Foreign Mission Board of the American Lutheran Church.
18. Danish Lutheran Missionary Society of Copenhagen.
19. Gossner's Missionary Society at Berlin.
20. Herrmansburg (Hanover) Mission.
21. Lutheran Mission at Leipsic.
22. Swedish Evangelical Lutheran Mission.
23. Wesleyan Missionary Society.
24. Methodist Episcopal Missionary Society (American.)
25. American Free Methodists.
26. Episcopal Moravians or United Brethren.
27. Society of Friends.
28. Church of Scotland.
29. Free Church of Scotland.
30. United Presbyterian Church of Scotland.
31. United Presbyterian Church of the United States.
32. Presbyterian Church in England.
33. Presbyterian Church in Ireland.
34. Presbyterian Church of the United States.
35. Reformed Church (Dutch) of America.
36. Original Secession Synod of Scotland.
37. German Evangelical Missionary Society in the United States.
38. Canadian Presbyterian.
39. Welsh Calvinistic Methodist.
40. Society for Promoting Female Education in the East.
41. Indian Normal School and Female Instruction.
42. Church of England Zenana Missionary Society.
43. Society for the Propagation of the Gospel, Ladies' Association.
44. The Woman's Union Missionary Society (American.)
45. Church of Scotland Ladies' Association.
46. Baptist Zenana Mission.
47. Edinburgh Medical Missionary Society.
48. Christian Vernacular Education Society.
49. Isolated or Individual Missions.

TABLE II.

LOCATIONS OCCUPIED BY MISSIONARY SOCIETIES (1881).

The number following the name of the locality corresponds with the number opposite the name of the Society in Table I. Societies whose number follows a name are carrying on work in that province or locality.

BENGAL PRESIDENCY.

1. Calcutta and Environs—4, 10, 11, 16, 23, 24, 28, 29, 42, 43, 44, 45, 46, 49.
2. West Bengal—4, 11, 16, 23, 29, 32, 42.
3. Central Bengal—4, 11, 16, 23, 32.
4. East Bengal—4, 8, 10, 11, 37, 39, 46, 49.
5. Assam and Cooch Behar—1, 4, 10, 11, 28.
6. Orissa—3, 5, 7, 11, 40.
7. Chota Nagpore (including Kols and Santals)—4, 10, 11, 19, 29, 49.
8. Behar—4, 10, 11, 19.

NORTHWEST PROVINCES

9. East—4, 10, 11, 16, 19, 23, 24, 34, 41, 44.
10. West—4, 10, 11, 34, 41, 42, 43.
11. Garhwal, Dehra Doon, Kam-aon—11, 16, 24, 34.
12. Rohilkund—11, 24.
13. *UDH*—11, 23, 24, 41.
14. *PUNJAB*—4, 10, 11, 28, 31, 34, 40, 41, 42, 48.
15. *CASHMERE*—4, 11, 26, 28, 34.
16. *RAJPUTANA*—11, 31.
17. *CENTRAL INDIA*—25, 38.
18. *BERARS*—11, 49.
19. *NIZAM'S DOMINIONS*—1, 10, 11, 23, 24, 28, 29.

20. *CENTRAL PROVINCES*—11, 22, 24, 27, 29, 36, 37, 42.

BOMBAY PRESIDENCY.

21. Scind—11, 24, 42.
22. Gujerat—33.
23. Khandeish—11.

24. Ahmednaggar—10, 11, 15, 41, 48.
25. Bombay City—4, 10, 11, 15, 24, 28, 29, 41.

MADRAS PRESIDENCY.

26. Poona—4, 11, 13, 15, 29, 45.
27. Sholapur, Satara Kolhapur, Ratnagiri—10, 15, 34.
28. Belgaum, Dharwar, North Canara—9, 11, 16.
29. Bellary—1, 10, 16, 24.
30. Mysore—10, 16, 21, 23, 49.
31. South Canara and Coorg—9.
32. Malabar, Cochin—9, 11.
33. Travancore—11, 16, 42.
34. Tinnevely—7, 10, 42, 49.
35. Madura—10, 11, 15, 21.
36. Panducutta—21.
37. Trichinopoly, Tanjore, Coimbatore—10, 16, 21, 23.
38. Nilgiris Salem—9, 10, 11, 16, 23, 35.
39. Arcot—10, 18, 20, 21, 28, 35.
40. Chingleput—7, 11, 16, 23, 29.
41. Madras—1, 10, 15, 16, 21, 23, 24, 28, 29, 42.
42. Nellore—1, 20, 29.
43. Cuddahpah, Karnul—10, 16, 35.
44. Kistna District—11, 17, 42.
45. Godavery—6, 17, 49.
46. Visagapatam, Ganjam—6, 16.
47. *BURMA*—Andaman Islands—11.
48. Tennasserim (Tavoy and Maulmain)—1.
49. Pegu and Independent Burma (Rangoon Bassein and Maulmain)—1, 10, 24, 49.
50. *CEYLON*—1, 4, 10, 11, 15, 23.

GENERAL SUMMARY OF RESULTS.

	1851	1861	1871	1881
STATIONS.				
In India.....	222	319	423	566
In Burma.....	No returns	18	5	32
In Ceylon.....	40	57	74	115
Total.....	262	394	522	716
FOREIGN AND EURASIAN ORDAINED AGENTS.				
In India.....	339	479	488	586
In Burma.....	No returns	22	29	36
In Ceylon.....	34	36	31	36
Total.....	373	537	548	658
NATIVE ORDAINED AGENTS.				
In India.....	21	97	225	461
In Burma.....	No returns	46	77	114
In Ceylon.....	8	42	79	66
Total.....	29	185	381	674
NATIVE LAY PREACHERS.				
In India.....	493	1,266	1,985	2,488
In Burma.....	No returns	411	359	368
In Ceylon.....	58	102	184	132
Total.....	551	1,779	2,528	2,988
CHURCHES OR CONGREGATIONS.				
In India.....	267	291	2,278	3,650
In Burma.....	No returns	352	353	530
In Ceylon.....	43	224	341	358
Total.....	310	867	2,972	4,538
NATIVE CHRISTIANS.				
In India.....	91,092	138,731	224,258	417,372
In Burma.....	No returns	59,366	62,729	75,510
In Ceylon.....	11,859	15,273	31,376	35,708
Total.....	102,951	213,370	318,363	528,590
COMMUNICANTS.				
In India.....	14,661	24,976	52,816	113,325
In Burma.....	No returns	18,439	20,514	24,929
In Ceylon.....	2,645	3,859	5,164	6,843
Total.....	17,306	47,274	78,494	145,097
N. C. CONTRIBUTIONS (in the year not decade).				
In India.....	about	40,000	85,121	121,929
In Burma.....	"	12,000	42,736	69,170
In Ceylon.....	"	8,000	31,267	37,418
Total Rs.....	about	60,000	159,124	228,517

MALE EDUCATION.

	1851	1861	1871	1881
FOREIGN AND EURASIAN MALE TEACHERS.				
In India	No returns	no returns	134	98
In Burma	"	"	12	3
In Ceylon	"	"	6	15
Total (1871 includes Preachers) .....	.....	.....	152	116
NATIVE CHRISTIAN TEACHERS.				
In India	No returns	no returns	1,901	3,481
In Burma	"	"	77	194
In Ceylon	"	"	316	670
Total .....	.....	.....	2,294	4,345
THEOLOGICAL AND TRAINING PUPILS.				
In India	No returns	no returns	1,205	1,235
In Burma	"	"	356	86
In Ceylon	"	"	57	56
Total .....	.....	.....	1,618	1,377
ANGLO-VERNACULAR SCHOOLS.				
In India	91	162	347	385
In Burma	No returns	8	13	28
In Ceylon	37	23	52	59
Total	128	193	412	472
ANGLO-VERNACULAR PUPILS.				
In India	12,401	21,090	40,075	45,249
In Burma	No returns	586	836	850
In Ceylon	1,675	1,657	2,604	4,104
Total	14,076	23,333	43,515	50,203
VERNACULAR SCHOOLS.				
In India	1,099	1,353	1,912	3,020
In Burma	No returns	249	180	248
In Ceylon	246	209	149	435
Total	1,345	1,811	2,241	3,703
VERNACULAR PUPILS.				
In India	38,661	36,386	54,241	84,760
In Burma	No returns	3,778	4,037	6,287
In Ceylon	9,126	8,226	7,961	26,371
Total	47,787	48,390	66,239	117,418
TOTAL MALE PUPILS.				
In India	52,850	60,026	95,521	131,244
In Burma	No returns	4,802	5,229	7,223
In Ceylon	11,005	10,047	10,622	30,531
Total	63,855	74,875	111,372	168,998

WOMAN'S WORK.

	1851	1861	1871	1881
FOREIGN AND EURASIAN FEMALE AGENTS.				
In India.....	No returns	No returns	370	479
In Burma.....	"	"	35	43
In Ceylon.....	"	"	18	19
Total.....	.....	.....	423	541
NATIVE CHRISTIAN FEMALE AGENTS.				
In India.....	No returns	No returns	837	1,643
In Burma.....	"	"	26	71
In Ceylon.....	"	"	104	230
Total.....	.....	.....	967	1,944
BOARDING SCHOOLS FOR GIRLS.				
In India.....	86	108	26	155
In Burma.....	No returns	3	1	8
In Ceylon.....	5	5	1	8
Total.....	91	116	28	171
BOARDING PUPILS—GIRLS.				
In India.....	2,274	3,912	536	6,379
In Burma.....	No returns	103	21	338
In Ceylon.....	172	145	10	266
Total.....	2,446	4,160	567	6,983
DAY SCHOOLS FOR GIRLS.				
In India.....	285	261	664	1,120
In Burma.....	No returns	2	8	1
In Ceylon.....	70	110	117	160
Total.....	355	373	789	1,281
DAY PUPILS—GIRLS.				
In India.....	8,919	12,057	24,078	40,897
In Burma.....	No returns	963	995	1,147
In Ceylon.....	2,630	3,844	3,943	7,506
Total.....	11,549	16,864	29,016	49,550
ZENANA HOUSES.				
In India.....	"	"	1,300	7,522
In Burma.....	"	"	"	50
In Ceylon.....	"	"	"	1,994
Total.....	.....	.....	1,300	9,566
ZENANA PUPILS.				
In India.....	"	"	1,997	9,132
In Burma.....	"	"	"	"
In Ceylon.....	"	"	"	96
Total.....	.....	.....	1,997	9,228
TOTAL FEMALE PUPILS.				
In India.....	11,193	15,969	26,611	56,408
In Burma.....	No returns	1,066	1,016	1,485
In Ceylon.....	2,802	3,989	3,953	7,868
Grand Total, Female Pupils	13,995	21,024	31,580	65,761

SUMMARY OF PUPILS IN ALL SCHOOLS.

TOTAL PUPILS, MALE AND FEMALE (not incl'd'g Sunday Schools.)

	1851	1861	1871	1881
In India	64,043	75,995	122,132	187,652
In Burma,	No returns	5,868	6,245	8,708
In Ceylon.....	13,807	14,036	14,575	38,399
Grand Total, Male and Female Pupils,.....	77,850	94,899	142,952	234,759

TOTAL SUNDAY SCHOOL PUPILS.

In India.....	No returns	no returns	no ret'ns	61,688
In Burma.....	"	"	"	4,040
In Ceylon.....	"	"	"	17,593
Total Sunday School Pupils .....	.....	.....	.....	83,321

ROMAN CATHOLICS IN INDIA. (1877).

Statement prepared for the Œcumenical Council at Rome.

Vicariates Apostolic.	Population.	Rom. Catholics.
Agra.....	42,068,103	13,914
Patna.....	38,498,501	8,043
Central Bengal or Barhampur	8,000,000	659
Western Bengal or Calcutta	10,397,000	10,350
Eastern Bengal or Dacca	9,261,000	8,000
Ava and Pegu	3,083,000	8,700
Bombay and Puna	14,888,000	51,000
Vizagapatam	12,605,000	8,390
Haidarabad	7,020,000	5,200
Madras	7,283,000	41,996
Mysor	4,000,000	20,000
Coimbatore.....	1,500,000	17,000
Pondicherry (Vicariate Apostolic).....	4,100,000	113,000
Pondicherry (Apostolic Prefecture)...	230,000	3,050
Madura or Trichinapalli.....	4,226,000	168,800
Quilon	700,000	64,000
Virapalli	300,000	270,000
Mangalor.....	2,000,000	54,000
Goa	470,000	230,000
		1,076,102

NOTE.—The Roman Catholic Clergy of Hindustan comprise an Archbishop of Goa, nineteen Bishops who are Vicars Apostolic, 815 Priests, beside the Clergy resident in the Island of Goa. There are 146 parishes, 172 districts, 70 military stations, 2,141 churches and chapels. The whole episcopate is European, and also almost all the clergy of the second order.

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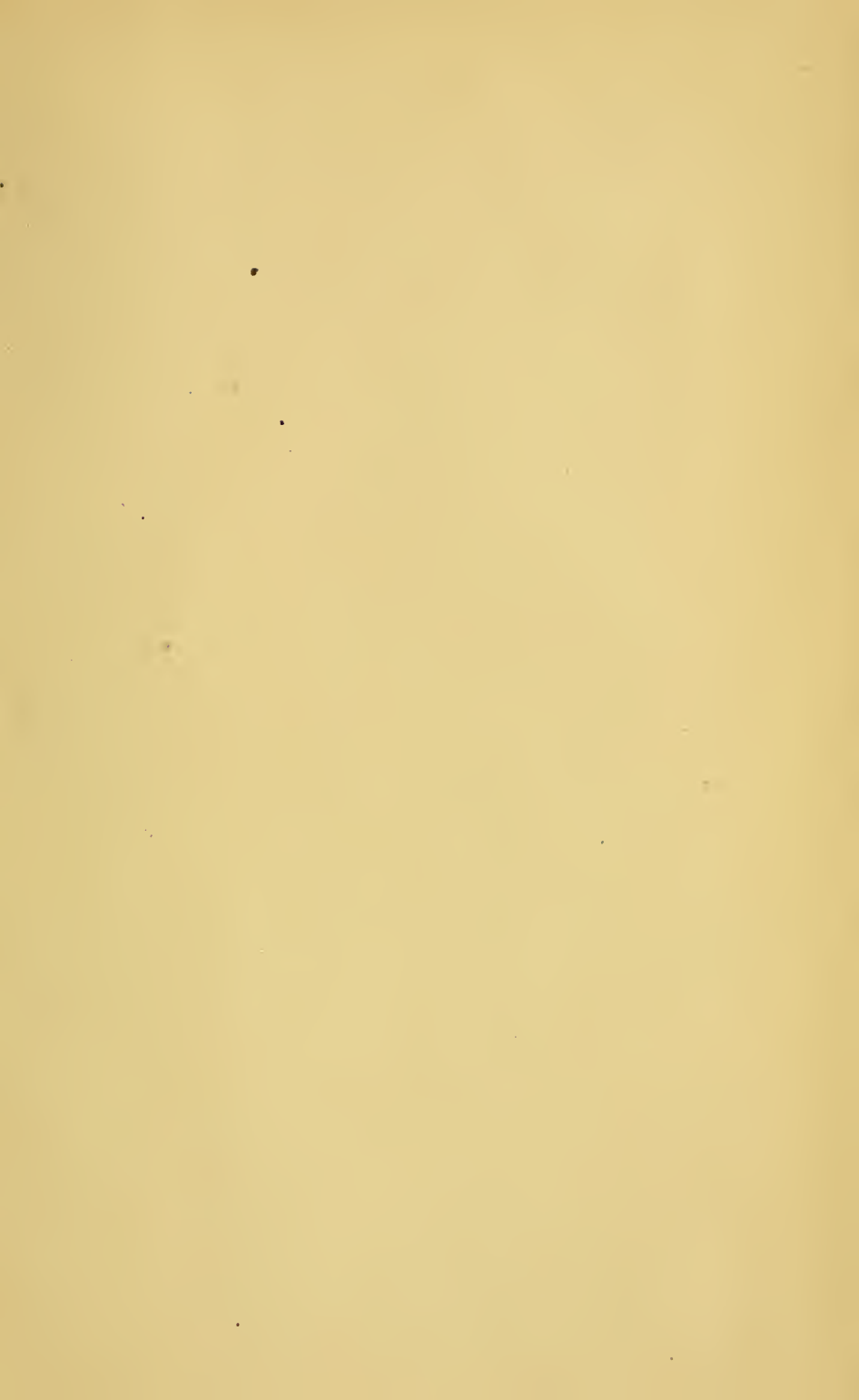
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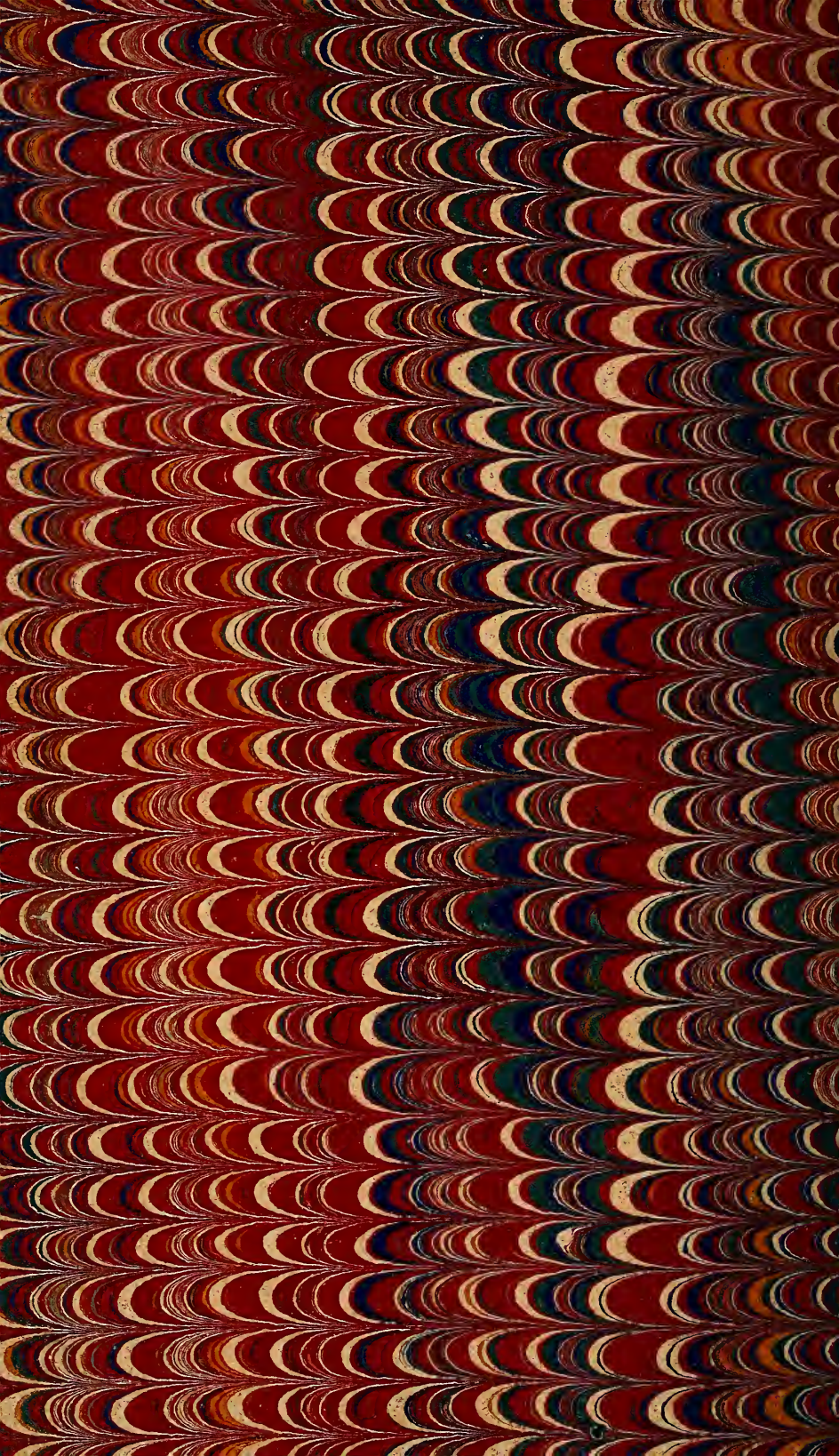
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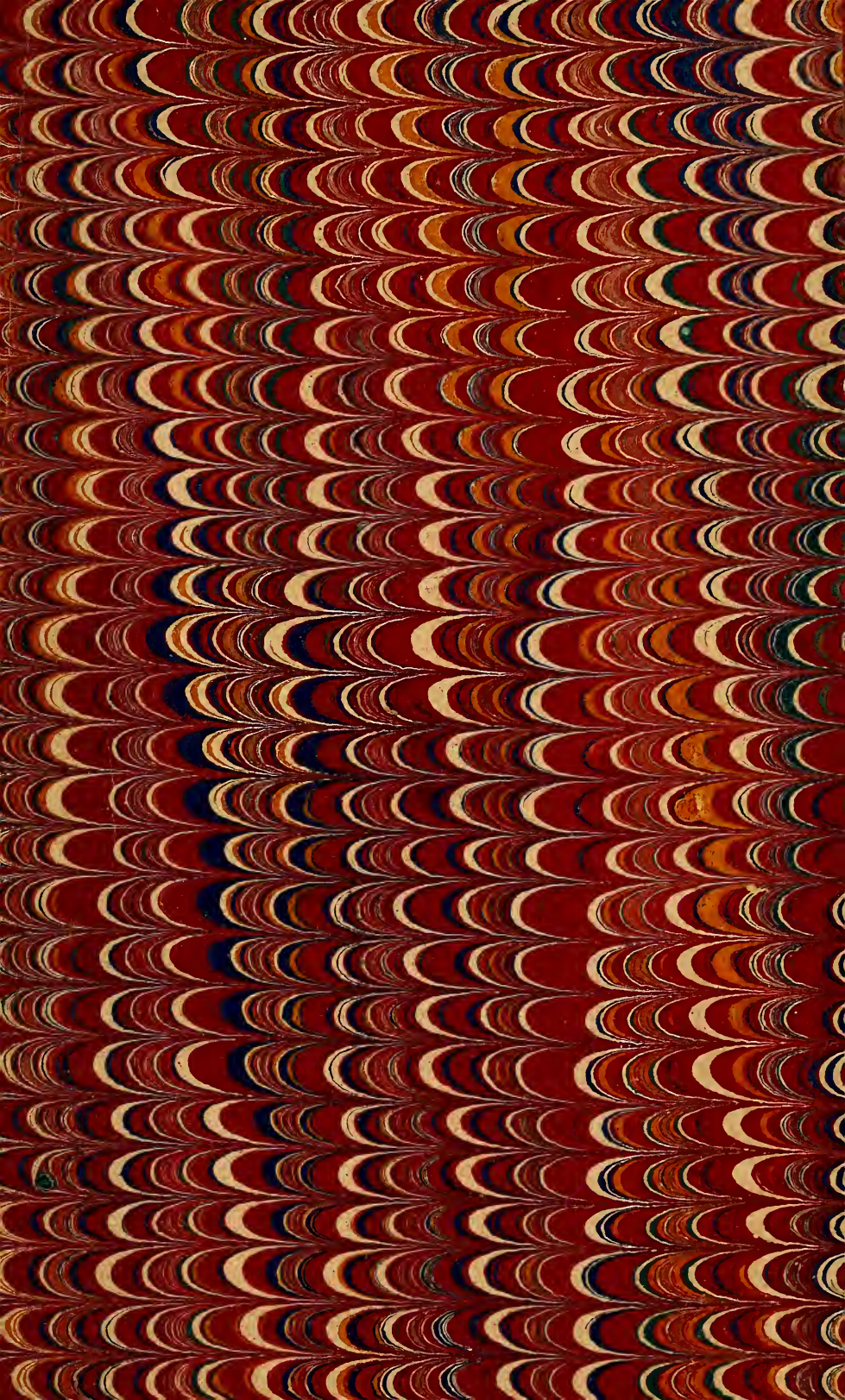
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